

## The Book of the Key to the Concept

(ז) Each mouth and each tongue praise with songs

(ה) Today the Creator of all with the delightful religion,

(ל) Dressed with the clothes of kingship and trust in the names,

(מ) Giving thanks according to Moshe and Yehoshua.

(ל) Therefore, He put His name in it alone, and He clears

(ז) The powers of your faith in each week.

(ה) He is explicit. So, take with my book

(ג) A candle from the light of His sun with a humble heart.

(ד) The words of truth opened each mouth and tongue.

(ה) They ordered that they abundance are the waters of utterance.

(ב) Within them, the Lord put a blessing, and without them they were rejected.

(א) The sayings of the human beings are false and confused.

(ו) And with His mercies, my eyes opened by recalling Him

(ב) In Him is the Key to the Concept, and this is known.

(ג) It is the Spirit of God, and they were hit by His face.

(ו) The inclinations of the children of seed are sown in God.

(ל) As a sign of truth, He put His right hand to hit.

(א) The letter *Yud* is sealed within them in a constant name.

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| (א) Land and heaven were satisfied with His power.                 | (ל) Therefore, BH" A Z" H is His imprinted name.                |
| (ב) He is an everlasting structure, and those knowing Him rejoice. | (ע) The richness of His name is forever, as they say.           |
| (ג) The heads of being are in Him and plants grow.                 | (פ) The flowers of crops are from Him, and He is ingrained.     |
| (ה) His name is, was, and will be started.                         | (י) The knowledge of time sings about Him, and it is now calm.  |
| (מ) His forehead is their foundation; He is for their rest.        | (נ) The sign of the light of prophets is without trembling.     |
| (ב) Within Him, the wise are sent for all the people.              | (ת) A hope for the gentiles is in the secret of a square.       |
| (ד) His candle and light opened the heart of prophets.             | (ו) The head of each believer that is stuck was turned.         |
| (ז) The concept in my heart and advise bothered.                   | (צ) I am thirsty for the superior name, which is very shaky.    |
| (ש) Sun and moon shone in His eyes.                                | (כ) The likeness of the bow appeared in Him with a colored eye. |
| (ח) His light is very precious, and the sages ran [for it].        | (ה) He made those with knowledge run in a great shake.          |

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| (ו) Without an image from Him, they flee.                            | (א) Man returned to his dust with a diseased body.                     |
| (א) Happy are the children of God that did not forget the true Name. | (ו) They will thank their Creator with no means.                       |
| (ל) In action, in each word they will praise the Lord.               | (נ) For those who gather the generality of speech, He decreed delight. |

[The acronyms of the first column are: The generality of speech is for Abraham Ben Rabbi Shmuel. The acronyms of the second column are: That is called Abu Al Afia, may his soul be bonded in the bundle of life, *Amen* and *Amen*.]

Answer my offering heart      By reading the seventh virtue of merit.

My proof appears      In the combination of a combined in Creation      name, a word, and also an action.

"O Lord, Your name endures forever, your memorial, O Lord, throughout all generations" (Psalm 135:13). "The Lord has established His throne in the heavens, and His kingdom rules over all" (Psalm 103:19). "Let the heavens be glad, and let the earth rejoice, and let them say among the nations: The Lord reigns" (1 Chronicles 16:31).

My heart rejoices in      I have created light from a everlasting happiness.      superior light.

In the Name, my intellect found a ladder	To climb up to the virtues of visions.
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The generality of all the speech was completed	In it with examination and trial,
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Concealed from all the sages of research.	And His Name is the Key to the Concept.
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From all the ways of the honorable and dreadful Lord Who came in front of my eyes, He ordered me with a full order to walk a straight way in the points of the *Torah* and in the secrets of the precious wisdom, from which all the kingship and authority come – as the master of the Book of Formation testified about it, by a sign and a clear proof. I have sealed them quickly upon the table of my heart, and tied them upon my head as a crown. And they were as honor and magnificence for me, a sound of syllable to my ears, a target for my eyes, and a form for the substance of my lips. And my tongue was as an arrow for a target. For my concept woke me from the sleep of hibernation, which causes the heart to forget all wisdom and prevents all means from the *Nefesh*. And fire will consume the ways of the Name and the knowledge of its superior secret, and I will see that each experience will still reach the essence, as the wisdom of all logic that came from Him. And in Him, each *Nefesh* has a delight of vision, and His gates are open by the Key to the Concept, for the Lord loves the gates of Zion. I will put my heart to study and exploring the superior wisdom, with the abundance of the examination of mind and intellect, according to the power of the hand of my believing *Nefesh* and by the power of knowledge and intellect that act in all the creations under the wheel of the moon. And I will see that the inferior knowledge of man is

unable to achieve the truth of the superior knowledge – as the inability of the eyes of flesh and blood to see the *Nefesh* of man. For their foundation is ashes, and they are unable even to see the abundances of their splendor and those revealing their secret, who were divided by the Lord from all substance. Indeed, I should leave everything, for it is not possible that, if man cannot eat ten loafs of bread in one meal, perhaps he can eat one or two together. It is not appropriate to tell him that I cannot eat all because I cannot eat a part of all. Now, it was known that in that small part he will live and not die. And if he leaves it, he will immediately die, without completeness either in the gullible or in the innocent things. So is wisdom – in what we live that we examine. And we will receive a delight from it, go far from the rest, and leave it for its master. This was the First Cause that drove me to write this book, in order to revive by it the *Nefashot* (upper souls) of those demanding wisdom. Therefore, I named it the Key to the Concept, by which the sealed concepts will be opened. I have included in it the generality of speech and also a few matters from the matters of The Book of Formation, which are needed for the matters of which I speak. And in their generality, there are also other excellent matters.

## And from here, I will begin to say

The Lord – “He gives wisdom unto the wise, and knowledge to them that know understanding” (Daniel 2:21).

Each intellectual person having the spirit of God within him is compelled from the side of the innocent *Torah* and from the side of the abundance of the truth of wisdom to study and examine which thing brings to the pleasure of the brilliance of the *Shechina*, and to live for the life in the World to Come. And [he should learn] which thing prevents him from this. It is appropriate for him also to grow wise and examine by which power among his powers and by which spirit among his spirits he can achieve this. And by finding the achievement, he will be able to achieve by it the achieved. It is known that with that achieving [thing], whose secret he explored and found, he achieved [the understanding of] what is the achieved [thing]. When he achieves what is the achieved by the achievement of his intellect, the success of his achievement is complete with what is achieved by him according to the speech – but only when he calls the achieving or the achieved by a name among the names, as the multitude of men that give a name to a thing among the things found in their imagination and not in existence. And they do not know how to explicate upon what the matter of that name falls. For this is not the matter that is asked from the truth of wisdom, and two opinions will not be found equal in the truth of calling one by the name of demon. For there are those who say that he has the ability of this, with the will in the form of that, until it changes from what he is into what he wishes – sometimes actually drawn in the form of man, sometimes in the form of an unfounded man, sometimes

leaping from the end of the world to its end in a short while, sometimes actually in the form of a woman, sometimes in the form of an unfounded woman, sometimes in the form of a living spirit, sometimes in the form of a small fly, sometimes in the form of a burning living fire, and as this imaginary forms for the disadvantage of the people who think these to be true. For they have neither end nor essence. This is for them the essence of the virtue in that existence of the demon and the quantity of their ability, when they change from one matter to another from time to time, as they wish.

But the true intellectual person in all honesty and truth knows that each change for each changed [thing] is a lessening in the examination of the truth of existence. If he excels for the lower ones a few matters – i.e. changes from inferiority to superiority, it is because of the lack of the substance that exists and loses [its being] in its details. Indeed, the change for the superior matters is truly inferiority, up to the point where no change will be found in the separated intellects. For each movement is a change, and each change is a lack and emergence from power into action – and they have nothing of this. As we said for the name ‘demon’, so we shall say about that which recalls the name of God, the name of an angel, the name of an active intellect, knowledge, intellect, wisdom, thought, will, or something similar to these names by his mouth without a mental drawing – and that which is similar to it. For calling the things by name is not enough for the intellectual person. But the intellectual who chases the true achievements and does not rest until he achieves from them what is possible for him to achieve time after time in the multitude of his researches – sometimes in the books of wisdom, sometimes by asking the sages, sometimes with

the drawing itself – is compelled from each side to examine what is the matter or the order of each name. For there is a name whose matter is to inform about the obligation of a self-thing or an accident, there is a name that determines the completeness of the existing object, there is a name that determines an actions coming from the object or from its powers, and there is that whose matter is to prevent the object or to prevent the accident. The one desiring to ascend to the step of the superior achievement is compelled by his intellect to examine and know which thing allows the achiever to achieve it; what the benefit of achieving it is; and which thing is prevented from the achievement of the explorer. And if he examines it, what will be his damage by examining it? And what is the thing that the achiever is compelled to examine? [The answer is] an obligation of the *Torah* and a natural obligation. By achieving the truth of this thing, it is appropriate that he always continues after the compelled, escapes from the prevented, and examines the possible, until he will return it as a compelled [thing] if he is able to do so. By doing this, he will be successful in all his achievements, and the Lord his God will be with him. And he will ascend to the superior ones, resemble them, and truly cleave unto them.

According to this matter, I will order for you a way by which you will separate between the compelled, the possible, and the prevented in the recalled achievements. It is that you will know with no doubt that you do not exist for your food, but your food exists for your existence. Thus, you will know that the life of your body is not because of your richness, but your richness is from the life of your body. And the existence of your *Nefesh* within you is not for it to be your slave or a vessel for your corpse, but the existence of your corpse is to be a slave and a vessel for

your *Nefesh*. Thus, the existence of your *Nefesh* is not for itself, but its existence is for what is besides it, and it is the matter of worshiping the Lord out of love. If so, as much as your *Nefesh* achieves and worships its master with more wholeness, it is more complete than the rest. These are the three ways by which it can achieve its work: The first way compels it; the second way is possible; and the third way is to prevent it.

The **compelled** for the *Nefesh* in the true achievement of the work of its Creator is the investigation of the knowledge of the Lord and knowing the titles compelled unto Him. And when the *Nefesh* knows if His titles are essential or accidental, [it should also know] whether they are added upon Him or they are Him, and if they are added unto Him and if this is a lack or a virtue for Him. And if they are a lack, it is known that He will not be described by them. So, they will complete Him, for they will not complete any other matter besides it. Or [it should know] if they are neither one, but those with speech within them described Him by the way as the *Torah* spoke in the human language. As it was explained by the man of God in the book *More Tzedek* (Guide of Righteousness), which is the saying of *More Nevuchim* (Guide for the Perplexed) about the matter of straightening the intellects, [it should know] to what it will be drawn in the beginning of thought by us for completeness and virtue, or with itself and its titles – after it has no essence that is combined from accidental titles. For each title determines an accident for us, and this is the obligation of the *Nefesh*, which is the root of the obligation of each *Nefesh* – and it precedes by virtue each obligation of achievement, and it is tardy in nature and time. For at the beginning man needs to examine the matters of his precepts as the ability of his intellect is, and to set them in

his organs until they grow strong in him and return to be close to nature – i.e. as the nature of man is that, he will not work twice a day without food, and so he needs to strengthen the faith of worship in his heart by calling the uniqueness by his mouth twice a day (he needs to read the calling of *Shma*). He will not forget this as he does not forget his food twice a day. Thus, he needs to strengthen each precept in him by a natural strengthening. What should be kept and strengthened in the organs, he will strengthen in them; and what needs to be strengthened by the faith of his heart, he will strengthen it by it; and what needs to be strengthened by speech, he will strengthen it with it, until he completes within himself each work by his mouth, heart, and work in the fullness of studying and habits that are kabbalistic and close to the rest of his natural, compelled, and useful matters. After this, he is compelled to explore to the essence of each precept for the precept, and what is the essence of the precept in itself. And if he aimed to the essence in the precept, and if he aimed by it to his will only, as we shall explain ahead with God's help, after this he needs to explore with a full obligation the matter of the existence of His actions, what are the names by which He will be called, which speech is more definite for Him, and which one will be said about Him only as a combination. [And he further needs to explore] what each name of His honorable names found in the prophetic books and in the *Kabbalah* from mouth to mouth orders. All these matters are roots unto which man is compelled to try and know them, and the intellect is compelled to inform about them the one that truly examines them in his attempt of knowing them by all his power.

The **possible** for the *Nefesh* in the achievement of worship is what is possible for it by the power of its achievement.

And it is the entire matter that we recalled in the obligations. And here, the *Nefesh* strengthens one matter, while a second matter will remain by it. And it will not achieve it because of its attempt of investigating it. Thus, concerning each one of them during its achievement, the thing will be compelled, and during its endeavor it will have the possibility to achieve it – i.e. it will be in a close or far power. And when it returns to grow wise, that will return in action. All this will be called possible, as long as it is in a close or far power. The **prevented** for the *Nefesh* is what is not in its nature to achieve it in any way among the ways of achieving the essence of the Creator. For this is prevented in nature from all that is created. By achieving the last essence for His actions, by achieving the number of the details in the species of animals, and even its generalities and the generality of plants, the achievement of the essence of time, the essence of number or the essence of the range of the world – i.e. its height, length, or width – and the achievement of the opinions of humans in the details of their matters, all these matters and those similar to them are things that are prevented from the achievement of the *Nefesh* in nature. The one exerting to achieve a thing from them and from those that resemble them is to me as the one trying to achieve his intellect in his imagination. And the renewal of the world and its antiquity are also complicated for me, but we are satisfied with the *Kabbalah* concerning it. Here, I have interpreted for you the compelled, possible, and prevented in the achievement of the *Nefesh* by the way of *Kabbalah*.

I will inform you that the Lord will reward the *Nefesh* only by one way among the three recalled ways, and that is the possible one. He will also punish it by this way itself – i.e. for there is neither the name of reward nor the name of

punishment, and it does not fall upon two ways. This is because the compelled way is the true reward for the *Nefesh*, and the prevented way is with no doubt its punishment. And the middle way, which is the possible, is that which will be called the possibility of achievement. And thus, it is the possibility of reward and punishment. If he achieved it, it will be rewarded by the compelled way, and if he was prevented from achieving it, he is punished by the prevented way. The reward is delight and life, receiving pleasure from the brilliance of the *Shechina*. And punishment is their opposite, and understand all this! Now that I have interpreted for you these three ways from the side of *Kabbalah*, I will further inform you about them from the side of the examined wisdom. Know that the sages of the research divide the three recalled ways into twelve parts, and put in each part four. And combine it with yes and no, as decreed by wisdom according to the matter of the compelled division. And they require letters and additional words by which to link the matters. And I have seen them linked with the word existence.

**Concerning the matter of the compelled, they said:**

The existence of a thing	Is compelled	To exist
The existence of a thing	Is compelled	To not exist
The existence of a thing	Is not compelled	To exist
The existence of a thing	Is not compelled	To not exist

**Concerning the matter of the possible, they said:**

The existence of a thing	Is compelled	To exist
The existence of a thing	Is compelled	To not exist
The existence of a thing	Is not compelled	To exist
The existence of a thing	Is not compelled	To not exist

**Concerning the matter of the prevented, they said:**

The existence of a thing	Is compelled	To exist
The existence of a thing	Is compelled	To not exist
The existence of a thing	Is not compelled	To exist
The existence of a thing	Is not compelled	To not exist

Now that they said what they said about these twelve ways, we will interpret their matters as you will hear. It is that they ordered by this the secret of logic, and that all the speech depends upon 'yes' and 'no' either to confirm or deny by them a matter. They taught us the great difference between whether the matter preceded the yes or the no, the no or the yes preceded the matter, both no arrived together, or both yes arrived together. They said: For we said that the compelled that should exist equals our saying

that it is not possible for it not to exist. For the coming of both no is with the possible and of both yes is with the compelled. When you calculate the obligation and the existence, it is appropriate that you calculate *Shin* (שׁ"ן = 365) alone instead of yes. If it was not connected with *Shin*, it is no. And here, your saying is compelled to exist; and your saying that it is not possible will exist; and your saying that it is prevented will not exist – the three of them determine one matter. And here, the combinations of the twelve parts return to be four parts – another *Gimel* "Gimel (three and three) by this way. **The first** is what we recalled. **The second** is more compelled to not exist; it is not possible for it to exist; it is prevented from existing. **The third** is not compelled to exist; it is possible for it to exist; it is not prevented from existing. **The fourth** is not compelled to not exist; it is possible for it to not exist; it is not prevented from existing.

Here is this connected excellent combination according to the knowledge of the sages of the research, who are called by us 'philosophers'. It is that each three matters determine one matter. By this the generality of matters, only four will be. And here, the whole combination and inversion are between the two first matters – and they are the yes and the no. This means that all the twelve ways always walk upon the two expressions. They are what will exist that will not exist, and what will exist that will not exist. And they do not change from this way. They are further separated between yes and yes and between no and no – i.e. compelled and compelled, not compelled and not compelled. And so are the remaining ones as this matter itself. Now that we interpreted the equality among them, we will further interpret the opposite between them. It is known that the matter of what is compelled to exist is the

opposite of the matter that is compelled not to exist, and thus all are pairs of opposites. They will be understood from the yes and no, which are two opposites. From this, you will also understand the matter of what is compelled to exist with what is not possible to exist and with what is prevented from existing, which are opposites. After, you will know that the matter of what is compelled to not exist is the opposite of the matter of what is compelled to exist, being equal to the pair recalled by it above. And by this way, you will find them all.

Now that I interpreted for you in a great shortening what was written by the investigators about this matter of the twelve excellent ways in their combination, I will inform you about its benefit, which is useful to us by achieving these ways. And it is that you will know that the investigators of wisdom are three. They are the investigator that says that one matter is this and that, the second investigator that says that it is not like that, and the third investigator that decides between the two. It is known that the third will confirm one of them. And if so, they will be only two, for two returned to the knowledge of the one, and against them remains one. Or he will confirm both, and they will settle their dispute and the three of them will return to one opinion. Or he will deny both of them, and then they will be three. By the three of them having one opinion, the dispute among them is cancelled, even if they were a few thousand men. For they take part in the one opinion until they resemble each one of them, for one is as his fellowmen and his fellowmen are like him. For all the religions, languages and customs will change only with the change of opinions. And those gathering together will connect only with the joining of opinions. Sometimes, they will separate in many opinions that differ from one another

in the essence of difference, and they will be far in the essence of farness, until they will be complete opposites. It is as if you say that this individual believes this opinion that the thing is compelled to exist, that other believes that it is possible for it to exist, and that one believes that it is prevented from existing. Here are the two opposite opinions with one in their middle, inclining towards either this or that – as him who believed that the world is compelled to exist by the Lord, Who is its Cause and Reason always in His existence. This is the belief of all or most of the philosophers. There are those who believed the opposite, which is that the world is prevented from the indefinite existence, as the constancy of the Lord. But rather, the Lord created and renewed it, and it has today such and such years in number. This is the belief of all or most of the speaking religious people. There are those who believed in the middle one among the two opinions, and it is that the world has the possibility of existing – i.e. it is possible in their opinion that the belief of those existing from antiquity is true, and it is possible that the belief of those concerning the existence of renewal is true.

In the likeness of this opinion, the Rabbi interpreted when he said that the world will not escape from it being either ancient or new.

He further said that this question to him is possible until it will be interpreted by the decision of opinion. It is not compelled as the opinion of the investigators, and it is not prevented as the opinion of the investigators and speakers, – i.e. these two beliefs are opposite. The one believing a thing does not inspect if the thing is as his belief or its opposite, for if he inspects his belief, it will return to be knowledge; or he will remove it from his heart if he cannot achieve its knowledge; or if the achievement of its truth is

prevented, it will be only a belief, as the opinion of the Rabbi of blessed memory who said that this achievement is an intellectual condition and it is impossible to bring signs about it, neither in renewal nor in antiquity (Guide for the Perplexed 1:71). Therefore, we need to believe in it only as the belief of all the prophets. Therefore, you need to know that the believers of antiquity were divided into many groups; the group from the belief of antiquity does not believe in it in the way the other group does, and their drawings are many. So were the believers of renewal divided into many groups as well; one group does not draw the renewal as the drawing of the other group, but still their drawings are numerous. It is no wonder that, since the thing is very deep, it is very hard to draw it as it is, and it will confuse the many opinions. This achievement for the masters of *Kabbalah* is one of the achievements needed to be achieved by the *Nefesh*. Therefore, its drawings are not permitted, as the Rabbi of blessed memory said in the second part of the Guide in chapter twenty-three: "You should incline toward the opinion of the renewal of the world, only by a sign, and that one does not exist in nature". And the *Kabbalah* from the mouths of the prophets, which is from the mouth of the Lord, is the most excellent among the many worthless thoughts. And it is that **the world is renewed by the Lord without a beginning of time**, as interpreted by the Rabbi of blessed memory in the Guide for the Perplexed. And this is one drawing that is accepted by us as the prophetic and divine *Torah* – i.e. the drawing of the world being renewed by the Lord, but not by a caused obligation for its cause, whose separation is impossible. But the Lord is separated from all the parts of the world in the essence of separation, and He constantly abounds upon it since the day that He created and renewed it – an abundance that was not and will not be

removed. My saying – ‘separated’ – is to say that He is separated from all of the obligations of existence together within the world, but the existence to Him is as the clay in the hands of the potter, for He is not compelled by it as the obligation of the cause from the cause. And thus, our prophet said about us: “Behold, as the clay in the potter’s hand, so are you in My hand, O house of Israel” (Jeremiah 18:6). The one knowing the secret of ‘house of Israel’ and the secrets of the matter of the Jewish people can understand this easily. And from it, the renewal of the world by the Lord without time will be understood. And thus testified the true *Torah* by recalling the matter of renewal. And it came to order for us that the world renewed at the beginning but not in time, by saying: “In the beginning, God created the heaven and the earth”. For there is no remembrance there for time, for the word ‘created’ comes to testify that the world was not created on the day that the *Torah* was given, and the *Torah* was not given on the day in which the world was created – but after *Kaf”Vav* (26) generations, even though the meaning of Creation was completed only after the giving of the *Torah*. Thus, the created is not completed until He circumcises Himself and removes from Him His prepuce. And two covenants came included, and they are the covenant of circumcision – to complete by it the creation of the *Middot* (emotive attributes) of the body – and the covenant of tongue – to complete by it the creation of the *Middot* of the *Nefesh*. And the covenant of circumcision came to us in completeness by Abraham our father, and the covenant of the tongue came in completeness by Moshe our Rabbi. Therefore, both of them were called master, for we said that this is our father and that is our Rabbi. This is a secret of a divine *Kabbalah*, and understand it!

What came after the Creation is a recalling for the name of times, which is a secret from the secret of existence, and a secrecy from the secrecies of the *Torah*. It is because of its order about the beginning of heavens and earth. And after, it was said about the essence of the land, and all was dark in nature. It was said about the light, which is everything besides it, and it is separated from it in the essence of separation. And the only combination between them is what illuminates the abundance upon it. And here in the being of light, there is no other beginning, but only the word of God. The *Torah* did not say that the light was made from a general word, but from the word of God. Therefore, that divine light is concealed, hidden, and evanescent from the blind eyes. And it is revealed, known, and understood by the illuminating eyes of the heart after it comes from the generality of the circumcised in the Precepts of the *Torah*. “Circumcise therefore the foreskin of your heart” (Deuteronomy 10:16) – for that is what decides between the two covenants. The head is created from fire, which is the covenant of the tongue, and the stomach is created from water, which is the covenant of circumcision. The corpse is created from wind, in which the covenant and the *Torah* live, and the food is in the power of the heart, which is a king of war. For the heart is in the *Nefesh* as a king at war, and it is decisive in the middle. And this came after the order of the being of light against which darkness is. And it was named the first day by six names: Light and darkness, day and night, evening and morning.

We shall return to say that the great use coming to us from the compelled, possible, and prevented was already made clear, and it is in the knowledge of the difference among them. Know how to distinguish what is compelled

to exist, what has the possibility of existing, and what is prevented from existing. The meaning does not depend only upon speech alone, but also in its understanding after it will be found in the mouth – in the speech of the tongue, or the thought of the heart in the drawing found in the writing of the book.

After this introduction, you know that there are those who believe that the existence of the first man is from the ashes without the connection of a male and a female being compelled to exist. And there are those who believe that it is possible for it to exist, and there are those who believe that it is prevented from existing. This resembles what we interpreted in the matter of antiquity and renewal, but this is one part among the parts of existence. And it is the last part in it, which includes all of them. For man is a microcosm, as we will say ahead with God's help. Know that no matter will escape from these two things. And they are that matter that is called by a name among the names, or which is compelling existence. And it is compelled to be called by a name to determine by it its existence, or to be prevented from existing. If it is called by a name to determine by it its existence, or the prevention of existence, it will be as if you say that its existence and its name are false. For it was made up by the false imagination, and by the speech that procreates it and brings lies about it. Therefore, we should not supervise any name among the names until we achieve that which exists by a sign, for that is the one that truly exists as the name by which it was called. After this, we should investigate its name by which it is called – whether it is worthy of being called by this name or by one closer and more understood than this. And so, we shall do with each one found. Nevertheless, what will be said about it is that it is compelled to exist – i.e. it is

possible for it to exist – which is a matter whose existence is drawn by the heart, and it is still missing. For if it already was, it would have been called 'compelled'. It is also not prevented, for it will exist after a while. Therefore, we should call it 'possible', and it is the lack of knowledge for all those speaking of the possible. For the truth of knowledge is for the one achieving the matter of the individual by name – whether it is compelled to exist, prevented from existing, compelled to not exist, prevented from not existing, not possible to not exist, or not possible to exist. But the matter of what is possible to exist or possible to not exist, and those similar to it, are doubtful opinions, and they are not true achievements. And they were called unknown, intellectual, and received beliefs. Thus, the matter of the first man should be greatly investigated – whether it is compelled to exist or has the possibility of existing, whether in the obligation of existence or the obligation of the *Torah*. For, by this, all or most of the secrecies of the *Torah* will be revealed. And here is his name. God called him and his wife together, as in the saying of "And called their name *Adam* (man)" (Genesis 5:2). And so, He said: "Let us make man". And he was called "The man" – and understand this!

I should speak of this matter at the end in the secret of the language, and I will say that each language is divided into three parts. And these are name, word, and action. Each one of these three is divided into many parts. Whoever knows more of their parts excels more than his friend who did not reach the virtue of his knowledge of the language. And so is for each nation and language, when you estimate the virtue of humanity by recognizing the world upon the divine virtue. This is the highest of all virtues in the species of man. And by it, he is separated from the rest of the

animal species. For the truth of the boundaries of all living beings that do not speak is that they are alive, feeling, and dead. And so is man, but in the boundaries of man was added speaking or intellectual. Know that when man is born, he is also alive, and his feelings are with him in close power. And he is called alive in action and feeling in power. When he grows, he is called alive feeling in action and speaking in power, and he is ready in his nature to speak in each language with which he will be accustomed and to receive whatever he is taught – whether it is good or evil, true or false. When he speaks, he speaks in action and grows wise in power. And when he grows wise in action, he dies in power; and when he dies, he dies in action. And if he grew wise, died, is growing wise, and it [the *Nefesh*] was completed in him in the success of his existence for which he existed, during the death of his body his *Nefesh* was in his intellect, for he is the cause of his existence and liveliness.

Each man is combined from three things, and they are his **substance** – which is the cause of his body – his **shape** – which is the cause of his *Nefesh* – and his **intellect** – which is the cause of his speech. His substance in its generality is from the primary substance, and his shape in its generality is from the primary shape that is called the nature of existence; and his intellect in its generality is from the active intellect that is called the Holy Spirit. He is **voice, spirit, and speech**. **Speech** is the word of the Lord by which the heavens were made, as it was said: “By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth” (Psalm 33:6). And the **voice** is the voice of words, as it was said: “Moshe spoke, and God answered him by a voice” (Exodus 19:19). “The voice of the Lord God walking in the garden toward the cool of the

day” (Genesis 3:8). **Speech** is the word of God by which the heavens and earth were made, as it was said: “By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth” (Psalm 33:6). **Spirit** is the Holy Spirit, and it is achieved by a name. Know that there is no speech in man without the *Kaf”Bet* (22) twelve holy letters and without the five movements [the vowels] that drive them in the five place of the mouth. These are *ACHH”O* (אחה”ע) in the throat, *BVM”P* (בומ”ף) in the lips, *GYK”Q* (גיכ”ק) in the palate, *DTLN”Th* (דטלנ”ת) in the tongue, and *ZSTzR”Sh* (זסצר”ש) between the teeth. *ACHH”O* are recalled with an opened mouth, and the movement of each letter of them is five. And they are א א א א א (Ao Aa Ae Ai Au). The first movement ascends and lifts up the letter with it by saying Ao (או), which is called a *Cholam*. The second sets the *Kamatz*, opens right and left, and drives the letter to here and there by the opening of the mouth, for there is no speech without the opening of the mouth. The lower lip is that which moves, and the superior one stands and does not move. Thus, the line of the upper teeth stands without movement, and the lower one opens and moves in the recalling of each letter. This is the opposite from the heavens and earth, for the heavens are always moving and the earth is always standing. And the heavens are above and the earth is below. The third one sets the *Tzere* and adapts the letter from here and there. And it sets it up in the middle of the mouth from below. The fourth brings the letters down and sets the *Chirik* in it, in the bottom of speech. The fifth sets the *Shuruk*, gathers many movements together, and drives the letter with the whistling of the lips, close to the imagination of the dreamer. Therefore, the *Cholam* will be replaced with a *Shuruk*, the *Shuruk* with a *Cholam* in many places, and also the *Kamatz* with a *Patach*, and the *Patach* with a

*Kamatz* because of the close similarity in their movement; and also the *Tzere* with a *Segol*, and the *Segol* with a *Tzere*. These four will also replace each other, and therefore they were called by names that are close to each other – this is a big *Kamatz*, that is a small *Kamatz*, this is a big *Patach*, and that is a small *Patach*. Only the *Chirik*, which is one lower point, is not changed with another in a self-obligation, but only by accident. The *Shva* is a servant to all, and it serves with three *Nikudim* alone: *Kamatz*, *Patach*, and *Segol*. And it is read with the syllable of *Tzere* and *Segol*, but it hurries more than them.

All the syllables that change are five, and the rest are a little similar to each other. When you count one syllable for each alphabet, the *Kaf"Bet* (22) movements will be a *Cholam* – א ב ג ד (Ao Bo Go Do). And so it is for the second ones – א ב ג ד (Aa Ba Ga Da) – and for the third ones – א ב ג ד (Ae Be Ge De). And the number of these three is 'wave' (ג"ל ג"ל = 66). And the fourth are א ב ג ד (A B G D), and the fifth are א ב ג ד (Au Bu Gu Du). And the number of the last two is 'blood' (מ"ד = 44). Therefore, the secret of the entire speech within its syllables is 'Alef Alef' wheel, and their secret is *Kuf"Yud* (110) which is the completion of numbers combined from the two letters whose number together is six-thousand-one-hundred-five. And the sign is, "Wait" (ק"ה = 111) on the Lord, etc." (Psalm 27:14). For from *Kuf"Yud* and on the combination of the number of speech is tripled, and the beginning is from *Alef-Yud"Kuf*. And it is 'wait', and its name is one thousand. Here are *BVM"P* being recalled in a closed mouth in its opening, and they are opposite to *AChH"O*. Indeed, if you count the combination of the letters without the movement, you will not be able to find their essence, even though their number is compelled to

have an essence – and all the more so if you count the combination of the movements with the combination of the letters, for this essence is deeper, and only God Himself knows it.

And *GYK"Q* are recalled in the middle ones, neither in an open mouth nor in a really closed mouth, but mediocre inclining to closing and opening. And here, *DTLN"Th* are recalled with the opening of the mouth and with the closing of the tongue, which is beneath upon the roots of the teeth – which are above. Therefore, this is also a closing from one side and an opening from another. And here, *ZSTzR"Sh* are four letters ordering the recalled closure with half the tongue when it touches below and whistles between the teeth. *Resh* alone is recalled in the place where the letters *DTLN"Th* are recalled as well. Thus, it is a great wonder if this is so, for it has been counted with *ZSTzR"Sh*. We will make clear from this that the letters did not emerge from the generality of the rest of the body's natures, as you know from the saying of our sages of blessed memory that if one of them opens or one of them closes, we will not be able to exist even for one hour. This is a great wonder, as it was recalled in the proverb of the skin bottle – for if the skin bottle is filled with wind and we make a small hole in it, all of its wind goes out through that hole. The spirit of life is not the same in man, for his whole body is with hollow cavities, and despite all this his spirit stands within him and sustains him. Therefore, we seal the matter of wonder and say: Blessed are You, O Lord, healer of all flesh and making wonders. For this is the medicine of all flesh that is hollow, an opposite from the skin bottle – and this is a wonderful work. From here, you will understand who is a male and is recalled before the name, and who is a hollow female that has no recalling, but only

in the ashes of a cow or the ashes of Yitzchak who was on the day of commandment and the day of remembrance – and understand this! Know that the speech is as the rest of the natures of the body, and its movement is open or closed. And about this secret, open and closed *Parshiot* (chapters) were written in the *Torah*, to inform which of them should be understood with the opening of the heart, and which of them should be understood with the closing of the heart.

Now, I will inform you about the matter of one name, as I informed you that each language is divided into three parts and that man has no intellect without speech. And there is no understanding of speech without knowing the secrets of **name, word, and action**. These three matters will not be understood without knowing their details. Now, we shall inform a little concerning their details. We shall bring one introduction and say that there can be no man without a man and a woman according to nature. And Cain, Abel, and Seth cannot be without Adam and Eve. And here are Adam and Eve being those with the wonder: It is that Adam comes from the earth and not from the seed of father and mother, and Eve comes from the rib of Adam and not from the seed of father and mother, as the nature of mankind. But from them and on, nature acts according to its custom. There is another wonder in those first times that are recalled in the *Torah*, and they are the change in nature in our days. And it is that the children of those generations lived for years that are unnatural for us, but still their end is our end, which is the end of each man. And you shall know that there is no difference between the man that lives for one thousand years twice told, or is dead when he emerges from his mother's womb. As the complete sage Solomon, the king of blessed memory, said:

“Though he live one thousand years twice told, and enjoy no good” (Ecclesiastes 6:6). The secret of good is *Kaf”Bet*, and it is the secret of the *Torah*, which is *Kaf”Bet* letters. It is as if he said about one thing that has no remaining that it is also called ‘good’. What is the use of an imaginary good of which times ran out? We understood from his words about it that the meaning of the recalled sage in the matter that he recalled is about the everlasting good. And thus, he recalled – after recalling all the substantial goods – the everlasting good, by saying: “Also my wisdom remained with me” (Ecclesiastes 2:9). For the wisdom is the eternal good that has no end. But the rest of goods have an end, and all of them run out with the end of the body. The explicators of truth of blessed memory already explained it and said: “Also my wisdom remained with me” – a wisdom that I learnt by a nose remained with me. And they said that the Lord cures what He strikes. By the nose He strikes, and by the nose He cures, as it is written there in the *Drash* (interpretation by allusions). About this, I said that each good that is not everlasting is an imaginary good, as if it does not exist. For when its time comes, it goes away and has no existence. So is each substantial good, but the divine good is everlasting and has no end, for it is not substantial. If so, what is written in the *Torah* from the life of the ancient people is for a matter among the matters with no doubt. And you should carefully examine the essence of the matter and investigate the wisdom that is found from it – in the ‘is’, what, how, and why. And the writings inform this in all of it.

Indeed, the matter of Adam and Eve is very concealed, for if Adam is a name and Eve is a name, Adam is the name of the species, while the name of the man is the name of the planet – which is a particular name for a

planet – and the name of the species for all the planets. But the name of Eve is not like this, for it is not a general name but a private name – unless you wish to say that the interpretation of the name is general. And it is the explanation that is explicated in the innocent *Torah*, which said: “And the man called his wife’s name Eve, for she was the mother of all living” (Genesis 3:20). And you can also say it, and this explanation is also good for the name of Eve. Nevertheless, know that there is no difference between *Chaya* (חיה, alive) and *Chava* (חווה, Eve), for *Yud* and *Vav* always change in each place. Here, it was also said about man: “And man became a living soul” (Genesis 2:7). And here, man was also called *Chaya*, and the woman *Chava*. And the secret between them is that this in *Chet* and that in *Chet* are equal – this in *Y”H* and that in *V”H* are separated and equal. The intellectual person will understand that it is not allowed to reveal from them more than this, but only face to face and to the true sages who love the *Torah*. And here, *Chet”Chet* (ח”ח = 16) are also [=] *Y”V*, and they concern the equality in the difference. And it is the difference between *Vav”Vav* (ו”ו = 12) and *Yud* (י”י = 20). And their secret is [=] ‘a pair’ (זוג), and they are *Chet”Chet* – eight and eight, and an everlasting fragrance. They are *Chet Chet*, which are *Y”Th* *Y”Th*. And from them, you will understand the secret of *Alef V”Th* *Yud V”Th* (א’ י’ ח”ת = 823), whose secret is [=] *Y”Th A”V V”Th* (ח”ת א”ו ח”ת), [=] ‘*V”Th* or *Y”Th*’ (ח”ת או י”ת) – and understand this! You shall know from it that you are at your beginning an end, which is a beginning for pairing in all of the seventy languages.

About this, you will know that, as each man was preceded by a man until *Adam*, so you will know that to each speaker of whatever language he speaks preceding

the language of the speaker. And were it not for that language preceding him, he would have never spoken, for this is the nature of all languages. And grow wise in how many shapes, drawings, and imaginations man forces the lad to speak in his language, and after how many days. And if this is what happens to man when he speaks to the lad the speech until he can speak it, all the more so he will imagine that if the lad would be put on an island among speechless, he will speak the holy language from himself – for this thing has neither flavor nor smell. Even if you hear that one king examined this thing, and it is so, it is appropriate that this rumor be for you, if you are from those having knowledge and from the intellectuals of truth – as the rumor of the great Rabbi dealing with names who adjures the demon by name. And taking it within an empty beer[’s vessel], he adjures it to do his will and then sends it away. For all these things and those similar to them are very good to be told to the ignorant, and before the old women and the lads that have a strong imagination, for “They do not know, neither do they understand; they go about in darkness” (Psalm 82:5). It is to scare them from the fury of the wisdom of the Rabbis, so that they can imagine that, since the great individual of the Rabbi can control the demon that is unfounded and knows the future, all the more so he can control all men. This is very good from one side, even though it is a false imagination. Thus, believing that the lad will speak the holy language without speech is also very good, for we excel our language in the eyes of all that hear, even though this is also a complete false imagination and it causes the lessening of the language, for its signs are false. This is unwise for me, claiming embarrassing arguments to excel one of the things, for when lies will be found in those claims, the thing will be very lessened from the hearts instead of excelling.

And its meaning will be inverted. But since our language is higher than all languages, this is true from one side, and its signs are seen [known] signs. And therefore, it was called the Holy Language. And indeed, we shall explicate it ahead.

All the nations testify this testament about it, when they also bear witness that our nation precedes each nation – not in existence but in virtue. This is also true from the side that you will hear ahead when we shall speak of it. So, this matter will not be unfamiliar to you. Or so, you will not think that we made this up from our hearts, or think that it is an imagination that we imagined, as the recalled ones imagined the recalled imaginations. But we will inform you concerning this secret with God's help in its place by two ways of proof, which are: 1. The way of the intellectual sign, and 2. the way of the *Torah's* sign. Indeed, I know with no doubt that the signs that I will bring about this will be understood only by those who know the two recalled ways of signs. For how can I give an intellectual sign to him who is not intellectual? For if I will give it to him, he will not understand it. And how can I give a *Torah's* sign to him who is not wise in the *Kabbalot* of the *Torah*? For if I will give it, he will not receive it. And perhaps, he will think that it is apostasy and foreignness. Know that if you are wise in the wisdom of The Book of Formation and its secrets, you will quickly understand the ways of the sign – and if not, you will not. I will write them with God's help, and say that if you do not understand them for one of the causes, another one that will understand them will be found. It is known that I will write them as the custom of each writer for him who will understand them.

I will return to say that the name is divided into three parts: The name of the particular object [also: noun], the

name of the general object, and the name of the title [also: adjective]. The particular name is the name of a man, such as Reuben, Shimon, Levi, and Yehuda, which are names for each man of the humans. I need to inform you that the name of man is an agreed upon name, and sometimes it will be found derived from another name. And sometimes you will not know that it is derived at all. And about this matter concerning the name of the object, I will need to inform you concerning the secret of the Special Name, and whether it is the name of an object or the name of title, whether it is agreed upon or imprinted, and whether it is derived from the root of another name or it was not derived at all. I will say that the matter of the name is from assessment – i.e. one thing that is included and estimated by an estimation, as in their saying: "And to him that orders (וְשָׁמַר) his way aright will I show the salvation of God" (Psalm 50:23). Do not read *Vesam*, but *Vesham* (and there) (*Suta* 5) – i.e. estimating a way that one will take to worship Him, seeing it in the salvation of God. Even Ezra of blessed memory said that the heavens have a particular name, for heavens are as two names, such as 'a day', 'two days'; 'a time', 'two times'. He further said that the root of the name is from multiplication, and it is their name from the language of wilderness. This means a thing that causes man to wonder about it, as in "And I was appalled at the vision, but did not understand it" (Daniel 8:27). It is known that each thing that can be brought to explanation agrees about an excellent matter. Therefore, it explains it, and all the more so in the matter of the name, for we do not have in the entire holy language anything more excellent than the holy Name. Therefore, we must speak according to the ability of our knowledge and according to our *Kabbalot* about the matter, so that our secret will be received by those who listen to our words.

That is why I said that the name is from assessment, for it is general and particular in the assessment. There is another assessment from the language of signs, and each name is a sign for the speaker and the listener. And The Book of Formation is a proof for my words, for it calls all Creation and all speech by a name, by saying: "All creation and all speech were found emerging in one name". And he called the combination of the languages 'letters', and their reward in each other in *RL"A* (רל"א = 231) gates with one name. And we shall explain this ahead with God's help.

Now, I will say that the name of the Lord – which is the name of an essence – is a name that determines the essence of the Lord. It is known that it is an agreed upon and not an imprinted name for the Lord. Those of our language agreed that it is a name of an essence, for if we – those of the holy language – would have said that the Lord has a title name and we would not have said that He has an essential name, perhaps we would have drawn the existence of a thing – which is a title – and call it *Eloha* (אלוה). And *Eloha* cannot be a title, for the title has no stand without an essence carrying it. For each title is an accident, and the essence is what carries the accident; and the accident does not carry the essence. For the accident cannot carry itself, and all the more so it cannot carry any essence. This is what we mean when we speak of the name *Yud Hey Vav Hey* (י"ד ה"א ו"ו ה"א), which is the holy Name. And it is the Explicit Name that is called the Special Name to Him, for this name is imprinted for us. For there is no doubt that each name is from the *Kaf"Bet* letters. And this name is from the simple letters, neither from *AM"Sh*, which are the three mothers, nor from *BeGa"D KeFaRe"Th*, which are the seven doubles. But it is from *HVZChT"Y LNSOTz"Q*, which are the twelve simple. By

removing from them three letters, which are *YH"V*, nine will remain, and three and seven, which are ten – thus nineteen. The sign is *GZ"T* (גז"ט), and it is the secret of impregnation in the cycle of the moon. By multiplying *Hey* (5) with the Name, their secret is *GZ"T* (19). And after that, combine them, and you will find them in the secret of the seven impregnations as *GV"Ch ADZ"T* (גו"ח אדז"ט) – and understand this!

If so, the name of the Lord that is found from one thing – which is the letters – is agreed upon and not imprinted. If you ask what the imprinted name is, we shall tell you that you should know that the imprinted name is that which is drawn in the *Nefesh*. And if we read a name, it will be only in a complete combination, for each human drawing is not without thought, each human thought is not without drawing of speech, and the drawing of speech is not without letters. And each letter is a sign, and each sign is a name, as I have recalled. From this side, 'imprinted' will be said about the name of the adjured. And its secret is from the name of nature, and the whole nature is a drawing. If so, there is no difference between what we told – imprinted name or drawn name. And here from this side, if we tell you that the Special Name is imprinted and you understand that our saying 'imprinted' is as our saying 'drawn', then we should inform you about this one agreed upon that the languages are conventional and unnatural. That is why the master of our language agreed to call the name of the Lord *YHV"H* for the imprinted matter – i.e. in order to draw from it the matter of the drawing from the *Nefesh* of the intellectual person for the educated mind, and this is the truth. The proof is that this name is not derived, and the rest of His names are not like this, but they are all derived. For the name *Adonai* (אדני) is

derived from lordship, and the name *Elohim* (אלהים) is derived from *Eilot* (אילות, hind) and power, for the Lord is in my hands [meaning: one is able] – which means that there is a power in my hands. And the name *Shaddai* (שדי) is from attacking as many waters as possible, as the voice of *Shaddai*, which means as a firm voice. There are those who say that the *Shin* is a use, and the decree is enough (די) – i.e. His existence is enough and He does not need the existence of something besides Him. There are those saying that it is from the decree of a robber, and the *Dagesh* is beneath the second *Dalet*. All is from a strong matter, for the strong robs the weak and overpowers him – thus, He overpowers all. The name *Tzevaot* (צבאות) is decreed from host/army, and it is called like this because He is the root of each army, and so for all hosts. It means all, and not a part, and all are a part unto Him. It is known that the 'all' knows each part in which each part is, and that the part cannot know the 'all'. Even when the part returns to the 'all', the 'all' cannot return to another 'all' in which it is a part. But the 'all' will return against all the parts that were derived from it according to its species. It is as in their saying that Moshe is measured against all Israel. Thus, Moshe is 'all' for each one from Israel in particular. And he is also an 'all' for all of Israel in general, for he is all of them and all of them are he. But each one of them is not he, and understand this!

From this, you will understand the secret of the name that begins from *Yud* and ends with *Hey*, and its inside is *Hey Vav* (ה"א ו"ו). And you know that *Yud* is the generality of the numbers of units, for it is all the units and all the units are it. And there is none from all the units that is a ten except it itself. And it is weighed against all, even though its shape is smaller than all, for this also has a great secret –

to determine that the small is the big and the big is the small. There is no difference between them from the side of the unit, and the name *Yud* will determine this. From the beginning, it knows the end, and its ending *Hey* is to determine that the beginning will determine the end, and it will say about it that it exists. And *Hey* is half of *Yud* in number, and it is known that when you draw the beginning with the end you will find its inside. The true inside is the half. And since each number is from *Alef* up to ten, there are odds and pairs – one odd and one pair, and the number is completed with a pair, which is *Yud*. It is impossible to order their inside with one letter, but only with two. Therefore, the inside is made of two middle letters, which are *H"V*, as it was drawn in the Book of Formation: "The *Hey* is the inside, the *Vav* is the end, and the general calculation came unto the head of the name; and its half is within the name, and its end is the calculation that comes after its end; and within it is the standing of each round calculation". The proof is the standing in existence of each peaceful body being six edges – above and below, front and back, right and left. The drawing of the name in the Book of Formation concerning the triangle of letters combined upon the six edges is about this. I will reveal to you its secret, and the Lord with His mercy will forgive me for this, for it is done for Him.

Know my son that each body has three distances, and they are length, breadth, and depth. The shapes of the three letters of the Name are similar to them – i.e. line, area, and body, which are length, breadth, and depth. And each body is the depth, and its shape is in the point, for the point orders the essence of depth in the body, and it is all. Thus, the *Yud* itself is as a dot and it is the body. And it is the vessel, for the whole depth depends upon it. The shape

of *Hey* is wide, and it determines the area that in the body is the breath. The shape of *Vav* is long, and it determines the line, which is the length. And from these three shapes, the entire world was built – built and sealed by them. The secret of their combination is above and below, which are superior and inferior, front and back, which are east and west, right and left, which are north and south. Now, the Lord combined with His shapes this matter, which is called 'edges', and He combined against it depth, breadth, and length or the body, area, and line, so that they are six combinations against six edges in the drawing that is drawn in The Book of Formation. And from it, you will understand the secret in the truth of Creation.

I will draw for you the drawing of this shape appropriately, until you have no doubt about it – like me, when I received it from the Rabbi Yosef, may the Lord give him eternal life. It is written in The Book of Formation: "Ten *Sefirot* without essence: **One** the spirit of the Living God; **two** wind from wind; **three** water from wind; **four** fire from water; **five** up; **six** down; **seven** east; **eight** west; **nine** south; and **ten** north. Here, from this you will know that the seals are six for six edges, and the bodies are three elements – wind, water, and fire. The spirit of the Living God sets up all, and it is one spirit that it is called voice, spirit, and speech, as I said – and it is the Holy Spirit. He did not recall there any creation, carving, engraving, or setting concerning this spirit, but he counted it as the beginning for all existing being. He said that each one existing after it exists from it, by saying: "Wind from wind, and water from wind, which was from the first divine spirit; fire from the waters, which were from the second spirit". He recalled that, in the second spirit, He carved and engraved *Kaf* *Bet* foundation letters – i.e. so that they will

be a foundation for speech. And He divided them in three, seven, and twelve. After that, he recalled one spirit from them, and this spirit is the beginning of the *Sefirot* mentioned above – "One, the spirit of the Living God". Each letter in it is a spirit, and it is the second spirit, as if he said "The Holy Spirit and the airy spirit" in which the letter is recalled combined in existence in their middle, as we have said – "Voice, spirit, and speech, which is the Holy Spirit". So, He recalled in three and four carvings and engravings. And in the waters, He carved and engraved chaos, mire, and dirt. He recalled in it making, engraving, and covering with three species as a garden-bed in the garden – as the bed of spices that it is below, as a wall that surrounds the country, stands, and determines a tenth circle, and as an abandonment that is above, emerging from the roof and seeing below; and this is the earthly drawing.

So, the recalled matter of *Tohu* (formless), which is a line, and *Bohu* (void), which is a point. The line surrounds, and the point is from the bubble [or ring] of water. And the waters of the sea drive away the mire and dirt, as in the saying: "But the wicked are like the troubled sea, for it cannot rest, and its waters cast up mire and dirt" (Isaiah 57:20). And they have a making, and they have a standing and an existence. And they have a shelter, so that they will be always kept, and particularly in set times. And with fire, He carved and engraved the superior things, for the inferior ones are with waters, and they descend like them. And the superior ones are in fire and ascend like it. He recalled the superior and their beginning, which are the throne of honor, the wheels, the *Seraphim*, the holy living creatures, and the ministering angels. This secret recalled about fire is for informing us about many concealed matters. It is that

these names are the names of angels, heavens, and elements, for the elements are called wheels. And so, the heavens are called 'throne', for it was said: "The heaven is My throne" (Isaiah 66:1). And *Seraphim* and holy living creatures are the superior angels, as it was said: "Above Him stood the *Seraphim*" (Isaiah 6:2). And it is further written: "And the wheels and the holy living creatures stand against them" – [in the prayer of the Creator]. And the ministering angels are two matters: When they act in wind, they are called angels, and when they act in fire, they are called servants. The written proof is, "Who makes winds Your messengers, the flaming fire Your ministers" (Psalm 104:4). And they were called fire and wind because they act in fire and wind, which are the two elements that ascend in nature. Despite their action in fire and their action in water, little was absorbed, for the waters descend in nature, and they are from the generality of the superior things. And they are the second ministering angels that accompany man and give him consult for every advise. Therefore, he recalled at the end of the matter the foundation of the abode, and said: "He founded His abode from the three of them" – i.e. from wind, water, and fire, which are the fathers from which all was created. But you should truly know that the name 'wind' is combined, and understand this very well.

After recalling these three, he [Abraham] did not recall Creation in any other thing, for the rest is found from them and sealed with letters. Therefore, he returned to the six edges for the bodies, and the edges already existed. Five, He sealed on high. He chose three letters among the simples and set them in His great name *YH"V*. And He sealed by them the six edges. Thus, you will know that from [six] up to ten the six *Sefirot* were sealed with six

edges, being also six letters from the simples. He started from *Hey* and ended with *Yud*, and they are *HV"Z ChT"Y*. Before the *Hey*, you will find a *Dalet*, and it is from the doubles. And after *Yud*, there is a *Kaf*, and it is also from the doubles. From this, you can understand that among those that were taken from the (doubles) [simples], which are six, another six that are *LN"S OTz"Q* remained. For even though the edges are six, their borders are twelve. For as they emerged from the combination as three-six, they also emerged from the combination as six-twelve. And he said in the Book of Formation: "He sealed, turned, and sealed" – for the sealing is the beginning, the examination is the inside, and the sealing is the end of the beginning. He recalled the name of twelve things and their sealing, which is six. And they are:

- Hey* – He sealed on top, turned upwards, and sealed them with *YH"V*.
- Vav* – He sealed below, turned downwards, and sealed them with *YV"H*.
- Zain* – He sealed east, turned to His front, and sealed it with *HV"Y*.
- Chet* – He sealed west, turned to His rear, and sealed it with *HV"Y*.
- Tet* – He sealed south, turned to His right, and sealed it with *VY"H*.
- Yud* – He sealed north, turned to His left, and sealed it with *VH"Y*.

Know and understand that, if you add unto this divine seal one letter, which is another *Hey*, to complete the name, you will find that the seal has twelve diagonal borders. For three stones build up six houses, and four houses – one of which is multiplied as the two *Heys* in the name – build twelve houses. Now, I will combine for you the true secret of the Name. I will say that the secret of *Yud* is depth, the secret of *Hey* is breadth, and the secret of *Vav* is length. If so, the secret of the first name – which is *YH"V*, the superior above – is depth, breadth, and length – and it is body, area, and line. The secret of the second name – which is *YV"H*, the seal of the inferior below – is depth, length, and breadth – and it is body, line, and area. Thus, the difference between above and below is not in the matter of depth, which determines the body, but rather in the matter of the length and breadth. And breadth and length determine the line and the area, and they are an area and a line. Thus, there is no difference at all in their beginning, for above and below – which are two opposites – have the breadth as their beginning. And south and north – which are two opposites – have length as their beginning. Therefore, a few among the sages of the world said that the depth of the world is top and bottom, its breadth is east and west, and its length is south and north. The same is testified in the Book of Formation. And it is the secret of the honorable and dreadful Name forever. If so, above and below bear witness unto the body – i.e. the world is a created body. Front and back bear witness that the world is spread, as it is said: "And He spreads them out as a tent to dwell in" (Isaiah 40:22). Right and left testify about the line, for the world is long and in the length of two points against each other. They are the two axes of the wheel, which are in the north and the south. And the wheel revolves upon them. From these two seals, you will

understand the remaining four, and I will combine them for you in their generality.

The seal of *YH"V* – depth, breadth, and length.

The seal of *YV"H* – depth, length, and breadth.

The seal of *HV"Y* – breadth, length, and depth.

The seal of *HY"V* – breadth, depth, and length.

The seal of *VY"H* – length, depth, and breadth.

The seal of *VH"Y* – length, breadth, and depth.

Now, it is clear for you that the world was sealed upon the drawing of length, breadth, and depth. Even though each intellectual knows that these three far ones are not a body but an accident from the accident of quantity, they also have a part in the accident of quality. But the body is the thing that is combined from substance and shape: The substance is in the ink, and the shape is in the letters that are drawn by the ink. It is known that they require a place and a time, and the place is the border in which the body moves or rests. The place has a place, until we reach the first place that has no place, but rather something that sets up. And it will be called a place for what sets it up has no essence in a combined name. It is as in their saying: "He is the place of the world and the world is not His place". For what is neither a body nor a power in the body is not a place, is not in a border, and does not fall under time. For time has parts, and these are accidents in time. And they are moments, hours, times, days, nights, weeks, months, and years. The time is an incident that cleaves unto the moving body, and the moving moves in the place. And

time determines what passed from the movements of the moving body and what stands from it, even though it has no standing. If so, what stands and has no movement does not order [up to here is what was found in the first writing, and after comes the alphabet that is found on page forty-five; and this is the continuation from the second writing] about time and time does not order it, for it is not educated. And from no movement, a movement without time cannot exist. The time is called 'standing', or 'present', and it rests and does not move. If so, it will not be truly called 'time', but only by the combination of the name. For there is no matter among both things in any way, but only by calling this 'time'. But the time that would be is within the movement of the body according to the number of the small or big parts of time. Thus, the body cannot be found without the three accidents of physical quantity, which are length, breadth, and depth cleaving unto it. These also cannot exist without a body or a power in the body that does not carry the accidents that are called 'quantity'. And the language allows to ascribe them unto Him, by combined names, as in their saying: "How deep is this Halach". And it is written about wisdom that "The measure thereof is longer than the earth, and broader than the sea" (Job 11:9). And it is also written: "I will get wisdom, but it was far from me" (Ecclesiastes 7:23). And it is written: "The Lord is far from the wicked" (Proverbs 15:29). And it is written: "The Lord is close unto all them that call upon Him" (Psalm 145:18).

I will now reveal to you a more interpreted secret. I already told you that the name *YH"V* determines depth and breadth, and this is true. Now, you will ask me how I compared Yud to depth and called it a point. And each point is round, and *Yud* is only half a circle. And it has a

head above and a tail below, for this is the true shape of *Yud* – י. How did I compare *Hey* to breadth, since it has in its shape a breadth above and a length that cleaves unto the end of its breadth, as the estimation of its breadth? And the length is separated from its breadth a little below its head, and it has two openings – one from below without a broad shape and one from above, which is smaller than the one below. And you called the entire shape of *Hey* 'breadth'. How did I compare *Vav* to length, which is a straight line? *Vav* is as a nail whose head looks to one side. And it is thick above and thin below, as the shape of the snake that has a head and a tail. And you called it 'shape of length' for no reason.

Here are the answers for the questions that you asked. Know that I took in these shapes the general name, and not the particular name (...) – a small point that is a little rounded and is the essence of the depth (.) upon (.) the depth of the body in the *Yud*. And so, the beginning of *Hey* is the breadth of its body, and the shape of *Vav* is the length of itself. And so, I have taken it like this, and its details are numerous. But the addition to their shapes is for [another] matter, and I will tell it to you. Know that *Yud* needs to be in the shape of half a round sphere with a head and a tail, for it resembles the *Teli* (תלי). And *Yud* is the *Teli*, having a beginning and an end that are the head and the tail – the head is the beginning for the tens, and the tail is the end for the units. Therefore, it is very deep to understand this. And if you say, "How can a letter determine that the essence of the name will be (.)?", know that it is so, for the letter cannot exist and be drawn without a shape. And its shape, number, and name is agreed upon what is worthy of being ordered upon. And the close thing we need to understand is that the Lord is an intellect, and

He is the First Cause for each drawing and each shape – whether it is intellectual, imagined, or perceived. And He is the beginning of all and the end of all. And He is a shape for all, and the last cause for all. He acts last in all, and the abundance abounds from Him upon us – and it is so. And also, all of Him is last, for there is no other last after Him. Therefore, it is the essence from the side of the Lord that ordered this *Yud* by His abundance. And he [Abraham] said in the Book of Formation concerning the ten *Sefirot* that their end is embedded in their beginning and their beginning in their end, as a flame tied unto burning coal. Therefore, the *Sefirot* are ten and not nine, ten and not eleven. He further said: “Ten *Sefirot* that have neither end for their depth of beginning or depth of end, depth of good or depth of evil, depth of height or depth of bottom, depth of east or depth of west, depth of north or depth of south”. And one Master, God the loyal King, governs them all from His holy abode forever and ever. All of Him governs these ten depths forever, for they are beginning and end, good and evil, and six edges – i.e. He is all, He is in all, and all is in Him. With this, the secret of *Yud*, its shape, and details are interpreted for you, and I will continue to interpret the secret of its name and number in a more clear way.

Know that *Yud* is from the expression of ‘thanks’, as you shall say from *Yode* (will give thanks). And *Yud* is as *Yada* (her hand) and *Yud*, so that you will say *Yud* for the numbers of *Yodu* (give thanks) from *Yode*, like in “Let them give thanks unto the Lord” (Psalm 107:8). If so, the meaning of *Yud* is that the human intellect is the last of all among the separated intellects, and it is the tenth one: “The tenth shall be holy unto the Lord” (Leviticus 27:32). And it is that there is an existence for the First Cause, as it was said by the lovers of wisdom, for we have two proofs

for the existence of the intellect. And they are the emergence of our intellect from power into action, and that the shapes are and losing [their existence], existing in their substances in power, and emerging into action. The one acting upon the intellect is an intellect; the one giving the shape is a shape. It is distinguished that its action is from its right, and all that emerges from power into action is the active intellect. And it is the minister of the world, and it will order and bear witness about the separated intellects and about Him. And so, it is a number, which is ten – being a proof that the Lord is sealed within us and that our beginning is from the intellect acting within us, for it is the tenth. It is an end for the other intellects and a beginning for us – the combined and the enriched. And because of this, the name of the name is from the units and not from the tens or the hundreds. And it returns to the units until their half, which is *Hey*, going forward until *Vav* and returning again backwards to *Hey* to order that returning again, as it was said: “And the dust returns to the earth as it was, and the spirit returns unto God who gave it” (Ecclesiastes 12:7) – i.e. it is a wheel and it always returns again and again. And this is the secret of *YHV”H*. Here, I have interpreted for you what you need concerning your question about the depth of *Yud*.

Now, I will tell you the matter of *Hey*. There is no doubt that the matter of the shape of all letters will not escape from the depth, breadth, and length, but it determines length more than the others, as the *Vav* about which I will tell [later]. Before I tell you anything of this, I need to draw the shape of the *Kaf”Bet* letters, so that you will understand their matters. This is their shape according to the squared accepted writing today in our hands, according to our holy sages of blessed memory, which they received from the

mouth of the prophets, the prophets from the mouth of Moshe our Rabbi of blessed memory, and Moshe from the mouth of the *Gevura* from Mount Sinai. If our writing is called *Ashurit*, it is because it is happy with its letters and nothing besides it. And the holy books found in our hands are clear proofs.

### אבג דהו וזזט יכ לב נסע פצק רשת

These are the shapes of the *Kaf"Bet* letters in which all the languages were included and from which all speech emerges. After drawing them, I will inform you that they are shapes that bear witness about the births by three ways of decree – with their shape, movement, and with their place of birth. Their name, number, and *Nikud* (vowel points) that drive them are an addition to the decree. If you would say, "How did you see that these drawing determine more about the birth than the rest of the drawings of the letters that are found in the other nations?", I will answer that the shape of the letters of the Yishmaelitic writing, Greek, the Latin, and those similar to them among the shapes of the rest of the writings of the nations also determine the births. And here is the answer in your hand.

Know my son that all the languages are spoken by the mouth – i.e. by the lips and the tongue. Therefore, they were called language [also: lip] and *lingua* [also: tongue]. All this is in nature, and the speaker does not need to imagine the shape of the drawn letters before he speaks. For you can say that, if he does not see the shape of the letters, he cannot speak. But behold, the women, the kids, and the ignorant speak, and they have never seen any

shape of a letter from any writing. And they have no need of seeing it in order to speak when they see it. But no speaker will speak without the *Kaf"Bet* letters and the five movements born from the five places in the mouth, as I have written above. This is a thing that is not denied by any intellectual person. For, you could say: "I will add unto the *Kaf"Bet* letters of speech or lessen them, and bring proof from the letters that are found in the rest of the languages about those that exist or lack in our language". This is as for example *Gimel* in the language of Yishmael, or *Shin*, and so on, which are not found in our language; or *Kaf*, and so on; or *Chet*, *Ayin*, and *Hey*, which are not found in Latin and what resembles it. Know that all of these are loose in great laxity, a medium laxity, or a very weak one, and this is in their place of origin. Or they are accented in their place of origin with a great *Dagesh*, a medium *Dagesh*, or a weak *Dagesh*. And we ourselves know in our language that *BeGa"D KeFaRe"Th* loosen and accentuate greatly – a little and intermediately – according to each letter and their place. And moreover, we accentuate and loosen most of the letters in [certain] places. For we said that only the letters *Alef"Chet Hey-Ayin"Dalet* do not receive a *Dagesh*. But after you examine them, you will find that they equally receive a *Dagesh* in many places. For we found an *Alef* that is accentuated in three places, and also a *Dalet* (.) – which is a *Seraph*. Each *Hey* with a *Mappik* – which is similar to the *Dagesh* – and each *Chet* that comes before an accentuated letter tends to have a *Dagesh*, as in the saying, "Be gracious unto me (יְיָ), O God, according to Your mercy" (Psalm 51:3), and many others like this. It is as in the saying, (.), and many others similar to this. And if so, all the letters (.) less than the *Kaf"Bet* or more than the *Kaf"Bet* [should be brought back to *Kaf"Bet*]. But he drew the place of their

compelled origin and nominated them with the existence of the instruments that procreate them in the five places of the mouth. Furthermore, I will tell you that we *Sephardim* do not distinguish between the calling of *Kaf* and *Kuf*, but only when *Kaf* is loose [i.e. without a *Dagesh*]. But the one with the *Dagesh* is equal in our mouths in accent. The westerns greatly accentuate the *Kuf* in order to distinguish it from the *Kaf* in its reading. And the French and the Ashkenazim greatly accentuate the *Yud*. And we accentuate it a little where it has a *Dagesh*, and also do not distinguish *Samech* from *Tzaddi* in their reading. They greatly accentuate the *Tzaddi* in its calling to distinguish it from *Samech*. And these matters that I recalled are the same in all our languages, and they are even more in the rest of the languages. With all this, we did not add upon the *Kaf"Bet* or lessened from the *Kaf"Bet* [letters].

I know that you will claim one necessary argument, and say after confirming with your mouth that the expression of *Samech* and *Tzaddi*, and also *Kaf* and *Kuf* in our language emerge equally: "What is the need of drawing four drawings of them, since two would have been enough – either *Samech* or *Tzaddi*, and *Kaf* or *Kuf*?" I will answer you that this matter is impossible between *Kaf* and *Kuf*, for *Kaf* can be accentuated or feeble, and *Kuf* cannot be accentuated or feeble such as *Kaf* (כ), which we can also pronounce as *Kaf* (כ) when it is feeble. Therefore, we need both. But between *Samech* and *Tzaddi*, you can claim this argument, for there is nothing that distinguishes between them. If so, I admit the truth that the equality that we give to both in the expression is an error that came unto our mouths during the calling. And we did not scrutinize its truth. And when we have carefully examined what was built into its truth, the *Dagesh* of *Tzaddi* is to distinguish

them a little, and it is enough. Do not wonder about this, for by calling the names of the letters most of those speaking our languages will err. Therefore, I will interpret them here and explicate them, with God's help.

Know that the voice that emerges from the throat is divided into many parts, but their matter is only three parts. They are a great voice, a voice of silence, and a medium voice. And the voice of the speaker will be according to the running moisture and the clarity of the throat. No speaker will speak without opening it – taking the wind out of it and to returning the wind into it. For in the mouth and the nose the wind enters and leaves in order to cool down the natural warmth within the heart, so that the body does not burn because of it. This airy wind is perceived by the eyes when it comes and goes out, and it is hot and moist – and sometimes cold and moist. If it is really hot or really cold, it causes the body to burn, as the fire burns with its great heat and the snow burns with its great coldness. But when it is intermediate in its heat, the living being withstands cold and moisture and is sustained in them – this is the way of wind. Indeed, the way of the voice cannot be perceived by the eyes, but only by the ears. For voice is not a body in the wind, but it is rather born from striking an organ with an organ. And the voice will be strong or weak according to the strike. It is known, for in the hollow or pierced place the voice sounds more pure because of the purity of the spiritual air that enters it, as in the violin and what is similar to it among the musical instruments that procreate voice without speech. Thus, concerning the noble things, the high hills, the caves, the mountains, the springs, the houses, the ruined places, etc., their air is hollow, and it will show that a voice – which is as the voice of the speaker – is procreated from them. From this,

you will understand what is the matter of “Moshe spoke, and God answered him by a voice” (Exodus 19:19) – in the voice of Moshe. And from this, you will understand how the *Shechina* dwells within the hollow and pierced body that procreates speech – this is the way of the voice.

Indeed, the way of speech is thinner and is not perceived either by the eyes or the ears, for they are external instruments. But it is understood by the heart, which is an internal concealed instrument, as the speech is in its truth. But the seven gates of the head – which are two ears, two eyes, two nostrils, and the mouth – all are instruments that require the written speech before the heart can understand it. For by them the mouth will understand it and procreate voice and speech. And the nose is required for the wind, as it was said: “And breathed into his nostrils the breath of life” (Genesis 2:7). And the eyes are for seeing the letters, and the ears are for hearing the voice that goes out from the mouth into speech. And then, the heart understands, after learning well that language by which it is spoken. Therefore, the understanding that is in the heart is called ‘achievement’. Some of it is imaginary and some of it is intellectual. Some intellectuality distinguishes good from evil, and some distinguishes truth from lies. What separates between good and evil is called *Paromit* (settling), and what separates between truth and lies is called *Albit* (singularity). After this, I will inform you that concerning the shape of speech, were it not drawn in the heart of the speaker, he could not have been able to take out the speech into action and speak. It is known that the shape of speech for each speaker in nature and in agreement in one of the languages is the shape of knowing the existing matters. From this, the speaker was compelled to further draw shapes of names for matters that do not exist. It is

another drawing of words that comes to bind the names, and it is another drawing of action that order past, present, and future times. When you examine the entire shape of speech, you will not find only one thing in it, but the three with which we started. And they are **name, word, and action**. The name is the essence, while the word and the action are accidents that are drawn after the name. That is why the drawings of the letters came into the drawings of the essences in existence. Therefore, we need to inform you that the drawings of the letters from our writings are more excellent than the other drawings of letters in the other writings among the rest of the nations. Our claim in this is that not all the peoples of our nation are kabbalists in our writing, for they know how to say, “We have a *Kabbalah* in our hands concerning such agreed upon thing in our language or writing”. But they are kabbalists because Ezra the writer of blessed memory put the *Nikud* (vowel points) in the *Kaf”Dalet* (24) books of the written *Torah*. And they are further kabbalists because Moshe our Rabbi gave us the *Torah* from Mount Sinai, and it is what is written upon the tablets on both their sides. But that – the renewal of our language – is not kabbalistic for us. Indeed, the most kabbalistic thing is that the world was created by our letters and by the holy language. And man and woman are proofs that all the languages are agreed upon from the first man. This is the truth with no doubt when you examine this knowledge.

Being this so, it is impossible for man not to start naming the existing living beings in another language among the languages. Nevertheless, what was named by God has no need to receive a name by God. But our claim is that *Adam* was a prophet, and so were Noah, Abraham, Yitzchak, Yaakov, Levi, Kohet, Amram, and Moshe. All

where prophets with no doubt, and they received this from the mouths of each other. And the rest of the prophets of our nation received it from them. It is known that the *Kabbalah* that remained today in our hand is from the words of prophets of blessed memory. And it is known that a kabbalistic thing from the mouth of a leader does not resemble him, for what he resembled reached the achievement of speech from the intellect acting upon the living man, and it is a proof and claim for the *Torah* with no doubt. But our intellectual claim about the virtue of our nation and the virtue of our languages is intellectual, and all the other nations admit it. And it is that all that is found in existence has a general name, and it needs to be separated from its environment in the matter of one of the virtues. We further need to examine that name, whether it has a high particular name or not. And then, it will be further examined if we can separate with it from the rest of its species. Thus, we need to examine that particular [name] until we reach the last particular, and this is all in nature and you should not ponder upon it. In our language, it is called the nature of choice, as in their saying: "God created seven heavens in His world, and from all of them He chose one to be His Throne of Honor for His Kingship – the skies". As it was said, "Extol Him that rides upon the skies, whose name is the Lord" (Psalm 68:5). And so, we bless "He that chose us from all the peoples and exalted us from all tongue". The prophets testified about this by saying: "Then, you shall be My own treasure from among all peoples" (Exodus 19:5). And so, it is written: "You only have I known of all the families of the earth, etc." (Amos 3:2). And there are many more as these from the claims of the *Torah* about the choosing of our ancestors from all the nations and languages.

And so, a name was necessarily compelled for the planets, and you should say that a plant is a general name, while a particular is the planet sun; and a high particular is the name of an illuminating planet, and it is the name of the sun. For the sun is also called a planet, but it is called a great light, and it illuminates more than the other planets. Thus, it is not appropriate for you to ask why the Lord chose Abraham among the rest of his generation, as it was said: "You are the Lord God, who did choose Abraham" (Nehemiah 9:7); and also: "And chose their seed after them" (Deuteronomy 4:37); and also: "The Lord your God has chosen you to be His own treasure, out of all peoples that are upon the face of the earth" (Deuteronomy 7:6). Know that the word 'vegetable' is a general name, and its individuals are numerous. And there is no one of its particular ones more chosen in nature as the Jew. The claims of the *Torah* about this are numerous, and we have recalled a little of them. But the intellectual claims about this is that each man has a writing and a language, and our sages of blessed memory recalled this in their saying: "The Lord has seventy writings in His world, and seventy tongues and seventy scepters of kingship". And the prophet said: "And in every place, offerings are presented unto My name, even pure oblations, etc." (Malachi 1:11). And the great Rabbi, Rabbi Moshe [Maimonides] of blessed memory, while ordering righteous explicated in the Guide for the Perplexed that these hints at the first cause of each man. And he aims at it, and it is known that no man in the world – i.e. no nation – thinks to be wrong in its belief. For if it would think like this in its generality, its belief would have been lost and replaced with another belief. But each nation received in a strengthened *Kabbalah* that its belief is true, and that the rest of beliefs are lower than its belief. Do not wonder that the beliefs are divided, strange,

foreign, and far from each other. For even in one nation itself there is a great uncommonness among those that are ascribed by one name concerning it, as our nation that was divided into many nations. It is known that the name that includes each nation is one general name, and it is 'Jew'. And here, they are divided into other particular ratios in the name 'Jews', such as Rabbis, *Karaim*, *Tzadokim*, *Bitosim*, *Chotiim*, and many others that we do not know. The Rabbis take pride in that they believe in a better belief from the *Karaim* and the *Kotiim*. And they call them impious and infidels. And they also call the Rabbis as this, and say that they are gullible persons that believe in one thing that is unworthy of being believed. And they say that they are "The simple that believe every word". Their claim is that the prophets are the greatest sages among all the sages of human beings, and if they would have seen it worthy to write and command the Oral Law, they would have written it [until here is the second writing]

## Alphabet that was copied from the book of the Key to the Concept [thus it appears in the writing]

### *Alef* (א)

Its name is *Alef*, and its number is one. Know that *Alef* is the drawing of an existing thing, and it is a body having three edges. And it is the first found. It has a neck, left, and right arms, and it is divided into three parts – top, bottom, and middle. It has a lower shape that cleaves unto the middle as the leg is connected. And this is what is written in the Book of Formation concerning the creation of man: It determined that he has a head, a stomach, and a corpse. If so, this drawing is the drawing of man. And about this secret it, was said by Ezekiel that he saw upon the heavens as the likeness of man upon him from above. And he said above the heavens, as the likeness of a throne. And he said that above it is a figure of a man divided into two parts from the sight of his loin downward. For he counted the general, and he counted the head and the corpse as one thing, for they are from the two superior elements – from fire and wind. As it is written in the Book of Formation, "A head created from fire, a stomach created from water, and a corpse from wind tilting the balance in the middle". If so, the head and the corpse are only because they are angels and servants, as we interpreted above from the saying of "Who makes wind Your messengers, the flaming fire Your ministers" (Psalm 104:4). Thus, the prophet divided the head and the corpse into one part, and the stomach into another part. And justice is with him from each side, for the *Nefesh* dwells only upon the head and the corpse more

than upon the whole body. For its place of residence is in the brain, which is in the head and the heart that is in the corpse. Therefore, the heart understands. Wisdom, Intellect, and Knowledge are in the brain and the heart that understands, and it is the decisive thing between Wisdom and Intellect. And it is the drawing of the understanding in the heart, in the middle. The secret of the phylacteries is a proof about the root of existence in the truth of supervision, which is in the brain and the heart – i.e. in the head and the corpse, or in fire and wind. This drawing is excellent and orders the most excellent birth in the whole existence – i.e. the birth of man (.). And they are so. The name of this drawing is *Alef*, and its matter is because all the human wisdom does not come unto man without study. And *Alef* is as the study from the derivate: “And I will teach you wisdom” (Job 33:33). *Alef* is also as the language of rulership, as in “My companion, and my familiar friend” (Psalm 55:14). *Alef* is also the expression for the last number, which is one thousand, for one thousand and ten thousand are from the expression of the quantity. Thus, the Man that is on the throne is the greatest minister among all ministers, and he is the Minister of Interior with no doubt. This is upon each (..) [person who believes] in the Lord, Who is his first and last cause. And for this reason, it was called *Alef* (..), as I said. Because of it being a head, it was put as the head, and its number is one. And *Alef* is the end, and *Alef* is the beginning.

And here is the man being a beginning, a beginning and an end as *Alef*. And by this, he resembles the Lord. And about this all, it was said: “This was the appearance of the likeness of the glory of the Lord” (Ezekiel 1:28). And since the entire human species exist from one man alone that is first to all – and he is the first man – he was called ‘one’

as the Lord Who was called ‘One’. Thus, it is appropriate for each righteous to be called ‘one’, as for Abraham: “Abraham was one” (Ezekiel 33:24); and also: “A nation one in the earth” (1 Chronicles 17:21). So is their saying that there is one pillar in the world upon which all is hung. And righteous is His name, for it was said: “But the righteous is an everlasting foundation” (Proverbs 10:25). And so, you will find *Alef* within each letter, for no letter can be recalled without it. And so, its number is one, and it is in each number in action – and each number is in it in power. Thus, its name – *Alef* – determines a threefold number, and it is because the head of the numbers are *Alef-Yud*”*Kuf* (א"י ק). And here, *Alef* with *Alef-Yud*”*Kuf* are equal in number, for from *Alef* up to ten you count the signs of the letters one by one. And from ten up to twenty you count the signs of the letters two by two. And twenty has one sign, and it is *Kaf*. And from twenty up to thirty [you count] two by two. And thirty has one sign, and it is *Lamed*. And so is for all units you attach unto each number among the tens. And they are two by two until *Kuf* and ten (30), whose sign is *Kuf*”*Yud* – in which all the tens are complete. When you count one-hundred-eleven, you sign it as *Kuf-Yud*”*Alef*, and from there and above the tripling begins. Therefore, *Alef* is a first number for the tripling, and man himself is a first number, for the tripling has a body, a *Nefesh*, and an intellect. And his body is threefold – head, stomach, and corpse, as we hinted.

And about what I have founded and started to build upon the drawing of the *Alef*, if you see, I lessened from what is appropriate to hint about it. Complete my lack, study, and receive your wages.

**Bet (ב)**

This drawing is called *Bet*, and its number is two. It is a body that is wide above and long at its end below. After the inferior broadness at its end, there is a point that goes to the outside ordering the legs of the *Alef*. And this drawing is as the drawing of the abode, which has three closed sides and one open side, as the drawing of the world itself. For east, west, and south are sealed, and north is open, as it was said: "Out of the north the evil shall break forth" (Jeremiah 1:14). And so, it was said by our sages of blessed memory that, when God created the world, He sealed it from its three spirits, set the northern side open, and said to whoever glorifies that He is God can come and seal the opening. And He Himself will admit that he is a god. It is also written: "Then, will I also confess unto you that our own right hand can save you?" (Job 40:14) – i.e. that you sealed your left by the power of your right. It is known that the abode of evil is on the left, and the abode of good is on the right. And therefore, the right was recalled unto the Lord, and not the left. As it was said, "The right hand of the Lord is exalted, the right hand of the Lord does valiantly" (Psalm 118:16). And it is written, "Your right hand, O Lord, glorious in power, Your right hand, O Lord, dashes in pieces the enemy" (Exodus 15:1). And it is written: "Yea, My hand had laid the foundation of the earth, and My right hand had spread out the heavens" (Isaiah 48:13). And it is written: "And all the host of heaven standing by Him on His right hand and on his left" (1 Kings 22:19). And even if left was written, the left was already interpreted (...) actual left. And they said that there is a left above, but those tend to the right for merit and these tend to the left for demerit – and understand this well! Here is the side of *Bet*, which is below, determining

that *Bet* is an abode for *Alef*. And therefore, it was called *Bet* [it can be also read as: house of] *Alef*. Its abode is as the world that is the house of the Lord, His abode, and dwelling. And this is even though He needs neither abode nor dwelling. But because the world was made by His word, He settled upon it His light and brilliance, and the light of His angels and the brilliance of His servants. And because of this, it will be called His and His servants' abode by the way of the proverbs in the temples of the kings and their rooms, abodes, dwellings, castles, and things. For they are those governing and ruling upon them and all that is in them. The number of *Bet* is two, and know that this determines the abode that is called 'house', for the carried proverb does not refer to the species of landlords. But there is a great difference between them, as the difference between man and house by the way of proverb. And here, two is the multiplication of one, and it is two ones. And if it was from the species of ones, two exists from the combination of ones with no doubt. It is also from the expression of 'seconds', for it is known that two will not be found without one. And if so, the two requires the one. Know that, as the one is a beginning to each number – whether pair or odd – so is two the beginning of all pairs. And it is also a pair. And three are the beginning of all odds, and it is also an odd.

**Gimel (ג)**

Its name is *Gimel* and its number is three. This drawing determines a thing that has a head, that is straight and long, and in its leg it bonded with one wide thing below, which is straight as the estimation of its length. And here, its length and breadth are equal. And this is an order about

a thing that has a head and a leg, and its length and breadth are equal. Thus, all that has a head and a leg determine top and bottom – i.e. about a superior and inferior thing that is equal in both of its matters, which means in its length and breadth. You already know from my words that all that which is top and bottom is the depth of the body. And here, the drawing of depth, breadth, and length is as the three distances from which each edge was born and in which the general edge is found. With the depth being unequal and the length and breadth equal, you will hear its matter.

Know the depth of each thing whose beginning you deepen and examine – whether the head or the end of the thing is the essence of what you deepen – and judge it according to what it is. For the end of some is better than their beginning, and the beginning of others is better than their end. And so, it is written: “Better is the end of a thing than the beginning thereof” (Ecclesiastes 7:8). And it is further written: “The wise man, his eyes are in his head” (Ecclesiastes 2:14). And it was explicated as ‘in the head of a thing’. The head and the tail are two heads and also two tails. And according to the virtue of each one of them. when you estimate it from the rest, it will be known which one of them is superior by virtue and which one is inferior in the lessening. And then, the excellent will be called ‘head’ and the lessened ‘tail’. So is the drawing of *Gimel*. When you draw existence by it, you will find that the beginning of existence is the essence and the root, and the end of existence is the tail, while you estimate it with its beginning. And the entire middle is with neither addition nor subtraction. As in our saying, its length and breadth are equal, and they are all those that have a birth, for they were created in equality according to the essence of each

one of them – and its name is *Gimel*. Know that this [letter] determines a thing that is rewarded from the tongue of reward. The reward falls upon a rewarded thing from the tongue of reward, and the reward falls only upon a thing that grows and becomes complete in the first existence, as in “And the child grew, and was weaned” (Genesis 21:8). For this is his first reward, for he is taken out by an excellent way that he did not know before. And it is to provide him with a food with which he was unworthy to be fed before. And the wages of the world and its reward are his retribution. *Gimel* is also from the expression of ‘camel’, which carries a heavy load. Thus, each load is a name indicating the [number] three. And upon the three depends the entire expression, as you might say: “The load, the carrier and the carried” – and also the writer, the writing, and the written. And so is each thing, even concerning the Lord, as in the saying: “Intellect, intellectual, and mental”. So is the rest, and because of this, the number of *Gimel* is three, as I have told you from its drawing in the three distances.

The matter of three, two, and one is as the rest of the numbers, but these three were distinguished from the language, for the end of this is *Hey*, and its essence is three – and it is not a quantity. And from it up to nineteen, there is no number that determines a quantity – neither a male quantity nor a female quantity. It determines a quantity from one side, but not according to the way of the language, for when the language determines a male quantity, it adds *Yud Mem* (י"ד מ"ם), and in a few places *Vav Tav* (ו"ו תי"ו). And when it orders a female quantity, it adds *Vav Tav*, and in a few places *Yud Mem*. And three up to nineteen, neither one of these are found. But two determines a multiplication, for *Nun* (נ"ן) is with a *Nikud*

*Patach* and *Yud* (י"ד) is with a *Chirik*. And each quantity is with *Yud Mem*, and none of them has the *Nikud* such as twenty, which is the expression of a male quantity. And *Resh* (ר"ש) has the *Nikud* of *Chirik*, but *Yud* and the *Mem* never receive a *Nikud*. The whole female multiplication is with a *Tav* (ת"ו), as two whose essence are *Shin* (ש"י) and *Nun* from the two. And their *Yud* determines the male multiplication. Two is also worthy of being two years with a resting *Nun* between *Shin* and *Tav*, and the *Dagesh* is upon *Tav*. And *Tav* swallows *Nun* and returns to be the *Tav* of two years – two – instead of *Hey*, which always determines femininity at the end of speech in most places. And from this, you can understand that the number is the opposite of the rest in the language.

Ezra, the sage of blessed memory, recalled this in *Sefer Tzachut* by explicating the letters, their names, and numbers. The truth is what was said there about the matter. It is that *Hey* determines femininity, and the numbers from three up to ten all have a *Hey* at their end. And this is a proof that these number are opposite from the language. For we did not find them being recalled in books, but only about masculinity – and this is the opposite. In the adjacent ones, *Tavs* will come instead of *Heys*, and it is still about masculinity. But in one of the places that will come, it will sometimes be in a female expression. Moreover, the saying, "And I will shoot three arrows to the side-ward, as though I shot at a mark" (1 Samuel 20:20), appears in the male language, and the word 'arrows' is the proof. Similar things will be found in a few places, but the number of one is without *Hey* and without quantity. If it is from a similar [lit. brother] expression, it is from the matter of summation, and it is from the expression that determines a matter together [with

another one] – and it is also from the matter of summation. The translation of 'grasped' is unity – i.e. summed up. Thus, the Rabbi said that the brother and the sister are said in combination from the side of metaphor concerning the speech of one thing unto another thing. And here, we need to inform you about this: Each number is an accident added to the object of the existing thing, and it will not connect to a body that is combined from substance and shape. For the number is called the quantity of the factors. And thus, quantity is from the general quantity of the factors, and the quantity of cleaving is the remoteness. If so, it will not be called for what is neither a body nor a power in a body in any number, nor in the singular as one, nor in the multiplied as two, nor in a quantity as twenty, nor in the rest of numbers at all. For it does not receive a number, but the thing that is connected. And therefore, I told you that *Alef* determines a body.

### *Dalet* (ד)

This drawing is called *Dalet* and its number is four. This drawing is the opposite of the drawing of *Gimel*. If you take a straight *Gimel* and an inverted *Dalet* like this, ג ד, or an inverted *Gimel* and a straight *Dalet* like this, ד ג, you will find them being as two friends that see each other, and as two closed doors that revolve upon the two hinges of the house. This is the essence of their drawing, for both are as the two gates of the house, and by them the each house is truly closed and opened. And the drawing of *Dalet* is wide, deep, and long, even though *Gimel* is not like this, but rather wide and long, as its drawing that is drawn in the beginning of thought. Thus *Dalet* is also long and wide in its drawing, which is drawn in the beginning of the thought.

It is further known that there is no difference between the drawing of *Nun* and *Gimel*, except the tail that is added unto *Gimel*. And there is no difference between *Dalet* and *Resh*, except the tail that is added unto *Dalet*. Thus, there is no difference between *Kaf* and *Bet*, except the tail that is added unto *Bet*. The difference between *Hey* and *Chet* is the attachment in one drawing, and *Hey* is not attached, but it is above two separated drawings – which is not like this for any single letter. For there is no letter that has two separated drawings except for *Hey*, and this is a great matter. And between *Vav* and *Zain* [there is also a difference], for *Zain* has two sides on its head, and *Vav* has one side on his head – and it is the side of its face. Between *Lamed* and *Kuf*, there is an inversion, as the inversions between *Gimel* and *Dalet*. Between *Ayin* and *Tzaddi* [there is a difference], for *Tzaddi* is more settled on its bottom, but *Ayin* is more curved a little below. But this has two heads and that has two heads. Between *Chet* and *Tav*, there is an addition of one leg to *Tav*. I already informed you that the drawings of *Chet* and *Hey* are close, and so are *Chet* and *Tav*. Do not blame me for sometimes calling the name in the male and sometimes in the female [form]. For the letter suffers both matters, as the word 'wind' – as in the saying of a great and strong wind – and as the word fire: "A fire not blown by man shall consume him" (Job 20:26) – and so are many others. So are the letter and the signs, as it was said: "By tomorrow shall this sign be" (Exodus 8:19). For I have informed you that the matter of a letter is as a sign and as a name, which is a sign. And here, *Tav* also determines femininity, and also the first and last letters of the male expression. And here, it is written: "Ask Me of the things that are to come, concerning My sons, and concerning the work of My hands, command Me" (Isaiah 45:11) – which is the female

expression. And also: "And the things that are coming, and that shall come to pass, let them declare" (Isaiah 44:7) – which is the male expression. And the word 'declare' is a proof whose explanation is that the letters will let them declare that they – i.e. the remaining ones – shall come. Therefore, you should find me recalling them in both expressions, and know that justice is with me.

Know that the drawings of *Alef*, *Tet*, *Yud*, *Mem*, *Samech*, *Pey*, and *Shin*, which are seven drawings, have no resemblance with their friends or any friends that are their opposite. But each one of them is different from the drawing of all their friends. The fifteen remaining drawings resemble each other, or they are similar opposites, as I have informed you. The five drawings of multiplication – i.e. the drawings of *MNTzP"K* [the five final letters] – are drawings that are drawn in the shapes of the letters by which they were named. For their names did not change, and the names of the drawings of the letters are *Kaf"Bet* (22). These five are drawings that are different a little from their friends, for they change according to their number and they are different according to their shapes. But there is no change in their names, for their names are as the name of their five friends, and the change in their number is that the number of the long letters *KMNP"tz* is in the hundreds as the number of *HVZCh"t* (הוזח"ט) is in the units and as the number of *NSOP"tz* (נסעפ"ץ) is in the tens. For the letters are *Kaf"Bet* (22), and their number was enough until *Tav*, which equals four hundred. We need five more representations in order to complete the threefold number. The number of units is from one up to nine, and their sign is *A'B'G'D'H'V'Z'Ch'T'*. The number of tens is from ten up to ninety, and their sign is *Ch'L'M'N'S'O'P'Tz'*. The number of hundreds is from one

hundred up to nine hundred, and their sign is *Q'R'Sh'Th'K'M'N'P'Tz'*. And from the number of the *Kaf''Bet* letters, all that remained for us are four, and they are *Q'R'Sh'Th'*, and the recalled ones are *Yud''Chet* (18). And the number of all is 'unity' (י"ח = 22). And here, *Q'R'Sh'Th'* are against *Y'K'L'M'* and against *A'B'G'D'*. And so, in the threefold alphabet they are drawn as *Alef-Yud''Kuf Bet-Kaf''Resh Gimel-Lamed''Shin Dalet-Mem''Tav* (א"י ק ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת). And since I am in *Dalet*, its drawing, and number, I lengthened it with all this necessary matter to rule on it that it is also one of the ends. For, when you sum the number of *ABG''D*, you will find them in the number of *Yud* [ $1+2+3+4=10$ ], which is the end of the units and the beginning of the tens. And by summing *YKL''M*, you will find them in the number of *Kuf* [ $10+20+30+40=100$ ], which is the end of the tens and the beginning of the hundreds. And by summing *QRSh''Th*, you will find them in the number of one thousand, which is *Elef* [ $100+200+300+400=1000$ ], and it is the end of the hundreds and the beginning of the thousands.

I have already informed you that these drawings return back from one thousand to one. And if from the completion of the drawings of the numbers five numbers are missing, and the observers – i.e. the prophets – put them in a drawing resembling *L'K'M'Tz'P'N'*, they showed us by this how great this wisdom is. For *Pey''Tzaddi* are built drawings, since they walk in their number as a line. And the short *Pey* returned to be a long *Pey*, a short *Tzaddi* a long *Tzaddi*, and what was seated on it returned to stand. And so are *Kaf* and *Nun*, but the long *Kaf* and *Nun* do not walk in a line in their number in the short [signs] that are named after them. The open *Mem* returns

to be sealed, and it is also outside the line of the number. And you will hear all this for this matter. Know that the number of the short *Pey* in the tens is eighty, as the number of *Chet* in the units. And thus, the number of the long *Pey* in the hundreds is eight hundred. The matter of *Ch'P'P'* (ח'פ'פ') is that this is equal in the units, the tens, and the hundreds. For this is eight units, that is eight tens, and that other is eight hundred – expression falls upon expression. And all are only eight in number, but they divided in a great and small number, for the truth of each number is from one up to nine alone. And the rest that comes after it was combined from it and named after it. The two ways of the ends of the numbers are truly nine and ten alone, but nine is an end and not a beginning, while the ten is an end and a beginning. For we have *ABGDHVZChT* – a wheel returning again and again – and *Hey* is its middle point. [And so, we have *YKLMNSOPTz*, and it is also a wheel that returns again and again. And *Nun* is the middle point.] And so, when you sum up *QRSh''Th* with the addition that was missing from it – which is *KMNP''Tz* – it will also be a wheel that returns again and again, and *Kaf* is its middle point. And the sign of these three points is *HN''Ch* (חנ''), and its number is the substance and the shape that is the thing upon which the wheel returns again and again.

What happened to the drawing of *ChP''P* (חפ'') is what happened to the drawing of *TTz''Tz* (טצ''). And from the one, you will understand the other. For the number of *TTz''Tz* is nine-hundred-ninety-nine, and all is nine, nine. But *ChM''N* is not the same, for *Kaf* is twenty, and its friends are *Bet''Resh* (ב'') in the drawing of *BCh''R* (ב'') – two units, two tens that are twenty, and two one hundreds that are two hundred. And how did it come like

this? The long *Kaf* is five hundred. And so, the open *Mem* is forty and the closed *Mem* is six hundred. And the line of the open *Mem* is *Dalet-Mem* "Tav (דמ"ת), image, drawing = 444), and the line of the closed *Mem* is *Vav-Samech* "Mem (וס"ם, and poison = 666). And so, the short *Nun* is fifty and the long *Nun* is seven hundred. And the line of this is *Hey-Nun* "Kaf (הנ"ך, 555), and the line of that is *Zain-Ayin* "Nun (זע"ן, 777). And here, the point of this thing is a little interpreted for us, and it is that the end of the drawing of the letters is completed with *Tav*, whose line is *Dalet-Mem* "Tav (דמ"ת). And the lines of its friends that come after it with a change are *Hey-Nun* "Kaf (הנ"ך), *Vav-Samech* "Mem (וס"ם), and *Zain-Ayin* "Nun (זע"ן). And their sign in the first line is *Hey-Vav* "Zain (הו"ז), *Nun-Samech* "Ayin (נס"ע), and *Kaf-Mem* "Nun (כמ"נ). And here with this tripling that inclines from the line of the number – which is equal in its end – we shall know the three essences of the numbers. And it is that *Alef-Yud* "Kuf (אי"ק, 111) are the beginning and the end. Now, calculate their end, and they will be *Alef* "Chet (א"ח, 9), *Tet-Shin* "Tzaddi, (טש"ץ), and *Yud-Kuf* "Alef (יק"א, 111). And this is their drawing with them being the ends of *BK"R GL"Sh DM"T HN"K VS"M ZO"N ChP"P TTz"TZ YK"A* ( בכ"ר גל"ש דמ"ת הנ"ך וס"ם זע"ן חפ"ץ טצ"ץ יק"א).

According to this matter, he said in the Book of Formation: "Three loyal witnesses – world, year, and *Nefesh*". And here, the world is threefold – wind, water, and fire. The year is threefold – saturation, cold, and heat. And the *Nefesh* is threefold – corpse, stomach, and head. Their opposite is fire, water, and wind; heat, cold, and saturation; head, stomach, and corpse. Their order is fire, heat, and head; water, cold, and stomach; wind, saturation, and corpse. Here, these nine are matters

referred to the nine recalled ones in the letters above. And from them, you will understand the secret of the threefold sacrifice. And you will know that it is against the birth, as it was written about the divided [things]: "Take Me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon" (Genesis 15:9). And the turtle-dove and the young pigeon are not divided like them, as it is said: "And he took him all these, and divided them in the midst, and laid each half over against the other, but the birds he did not divide" (Genesis 15:10). It is known that, when you divide each of the nine things and their inside is five, they will complete to ten, except for *Hey*, which is last and has no pair unless you multiply it. If so, the generality of the first number is three. And thus, the second will include the sevens, the third the tens, and the fourth the twelve. If you include all – i.e. *Gimel* with *Zain*, with *Yud*, and with *Yud* "Bet, the number of *Lamed* "Bet (32) paths of wonders of wisdom will be complete. Know that world, year, and *Nefesh* are like this: A world of seven, a year of seven, and a *Nefesh* of seven; a world of ten, a year of ten, and a *Nefesh* of ten, with a reference to the ten *Sefirot*, a world of *Yud* "Bet, a year of *Yud* "Bet, and a *Nefesh* of *Yud* "Bet. Thus, what we recalled about the tripling is known in letters and words. And divide the sevens with what resembles its name, and you will find *BK"R* with *HN"K* (הנ"ך) being *Zain* "Zain (ז"ז). *Bet* "He (ב"ה) are seven units, *Kaf* "Nun (כ"נ) are seven tens, *Resh* "Kaf (ר"ך) are seven hundreds. So you will do with the tens: Take a divided [letter] with a divided one that resembles its name – *Mem Mem Kaf Kaf* (מ"ם מ"ם), and also *Nun Nun* (נר"ן נר"ן). And you will find *DM"Th* (דמ"ת) with *VS"M* (וס"ם) being *Yud* "Yud (י"י). *Dalet* "Vav (ד"ו) are ten [units, *Mem* "Samech (מ"ס) are ten

tens, *Tav"Mem* (ת"ם) are ten] hundred. And so you will do with the number twelve: Take them as you did with their friends, and you will find *HN"K* (הנ"ך) with *ZO"N* (זע"ן), in which the change is between *Nun* and *Nun* (נר"ן). And their names are equal. Therefore, *H"Z* (ה"ז) that are *Yud"Bet* units will come to you, [and so] *Nun"Ayin* (נ"ע) that are *Yud"Bet* tens, and *Kaf"Nun* (ך"ן) that are *Yud"Bet* hundreds. And their generality is *Lamed"Bet* (ל"ב, 32) paths, and this is interpreted.

Another secret known by us from them – for they are means, as we drew above, and even if it might be strange in the eyes of the gullible, we will not leave them – is that the long *KM"N* (כמ"ן) with their friends – which are *HV"Z NS"O* (הר"ז נס"ע) – are *Tet* (9) letters whose number together is in the return of one thousand to one thousand again and again. According to the known *Kabbalah*, it is in the secret of the number of 'Metatron the Minister of Interior' (מטטרון ש"ר הפני"ם = 999), who is [=] 'the minister of hosts' (ש"ר צבאו"ת) [=] 'in the movement of the wheel' (בתנועת הגלג"ל). The birth of man, his foundation, and his first substance that brings him close to be a man is called [=] 'the layer of seed' (שכב"ת זר"ע). When you put the long *Nun* (700) under *Shin" Tav* (ש"ת, 700), its secret will be *BK"R ZO"N* (בכ"ר זע"ן = 999). And when you count *Nun* as fifty, they will be 'a ruler' (שלי"ט = 349). And its secret is a hot fire from which is the living creature, and it is called 'the blood of the foreskin', 'hot fire', and 'the blood of the word of spirit'. And here is what we were hinted at by fire. If so, it is the secret – the secret of man according to Creation. And so, it was said in the secret of *AM"Sh* (אמ"ש = 341) that the secret of its head and end is man, angel, *Satan* (אַדָם מְלַאךְ שָׁטָן), and the

three of them are loyal witnesses in the secret of *MK"N* (מכ"ן = 770) with *AM"Sh*. For what is within them is the 'dew of a vapor' (ט"ל א"ד = 44), whose secret is [=] 'one God' (א"ל אח"ד). And their generality together is [=] *Yud Hey Vav Hey* (יוד ה"א ו"ו ה"א), whose number is [=] 'blood' (ד"ם), which is called [=] 'father and mother' (א"ב [ו]א"ם). The small number of the three of them is the figure of man, and the big number of the three of them is 'from dust' (מאב"ק = 143) – and the Lord will forgive us. When you include both numbers together and say that the 'figure of man is from dust' (דמו"ת אד"ם מאב"ק = 638), the three matters will be in their number as the number of the three fathers from which all was created. And their name is Abraham, Yitzchak, and Jacob. And in their inversion, they are three beings, and the intellectual person will understand this. Thus, the matter of *MNTzP"K* (מנצפ"ך) is interpreted for you in my words, for they come connected with *DM"Th*, which are the three ends from the side of *Alef*.

## Hey (ה)

Its name is *Hey* and its number is five. This drawing is more different than any other drawing, for it alone has two drawings. There is no other drawing in all of them that is combined, but rather simple. And if it looks like *Alef*, *Kuf*, or *Tav* have two drawings as well, it is because there are many writers that write *AQ"Th* and do not join them. And know that it is for them a writing habit, and not the knowledge of the truth in drawing the letter. For most writers have no supervision in the knowledge of the secret in the drawing of the letter. For their meaning is to make

the drawing of their letters look better. Indeed, with knowhow, interpretation, and a complete *Kabbalah*, no letter among our letters is drawn without joining except for *Hey* alone. This is a great matter – listen carefully! Know that from *Alef* up to *Dalet* it is as one world itself, for their number is *Yud* (10). And from *Hey* up to *Yud*, it is one world itself, for their number is *Hey*"*Mem* (ה"ם = 45). And all is explicated as *YH*"*M* (יה"ם) – i.e. ‘they are’ (ה"ם) ten. And so we wrote above concerning the matter of Creation: “Spirit, wind, water, and fire are four, and six edges that are six”. And here is the multiplication of the ten *Sefirot*. Therefore, I wish to inform you about the secret of the number *ABG*"*D* until its square. And like that, I will draw you [your human shape] after the secret of the number of the Lord until its square, for the head is *Yud* and the end is *Hey* – and it is inverted. Nothing else except this world was created with *Hey*, and the World to Come [was created] with *Yud*. Here, this world precedes the existence of man from the World to Come, even though in the existence of both worlds the World to Come precedes this world. And so, it is written: “For the Lord (ב"ה, lit. in the Lord) is God, an everlasting Rock” (Isaiah 26:4).

Now, put your heart into understanding my words, with God's help. The calculation of *ABG"D* is ten, and the calculation of *A"BA"G A"D* is twelve. A further calculation of *B"A B"G B"D* together is fourteen. And the calculation of *G"A G"B G"D* is sixteen, while the calculation of *D"A D"B D"G* is eighteen. Thus, the special number is *Yud* (10) and the multiplied is *Samech* (60) – and all is *Ayin* (70). And understand this, for it is a great secret. And the numbers equal *Yud* (10), *Yud"Bet* (12), *Yud"Dalet* (14), *Yud"Vav* (16), and *Yud"Chet* (18). The story of *YHV"H*

(26) is [=] *Kaf*"*Vav* (כ"ו), the story of *Y"**H Y"**V Y"**V* (47) is *Mem*"*Vav* (מ"ו = 46), the story of another *H"**Y H"**V H"**H* (36) is [=] *Lamed*"*Vav* (ל"ו), the story of *V"**Y V"**H V"**H* (38) is [=] *Lamed*"*Chet* (ל"ח), and the story of *H"**Y H"**H H"**V* (36) is [=] *Lamed*"*Vav* (ל"ו). Here, the special number is *Kaf*"*Vav* (26), and the multiplied is as the number of the six seals of Creation. And all is 'His world' (סולם"י = 152). It is the [=] 'horse of *YHV"**H* (סוס"י יהוה'). *A'B'G'D'* is 'the secret of the horse of *YHV"**H* (סוס"י יהוה') *Sod* סוד"ס = 222), and all are [=] 'a chariot' (רכב"). Understand this very well! And after that, you will understand this: *H"**V Z"**Ch T"**Y* (ט"ז ח"ו = 45) are [=] *Mem*"*Hey* (מ"ה); *H"**V H"**Z H"**Ch H"**T H"**Y* (ח"ו ה"ז) are [=] *Samech*"*Hey* (ס"ה); *V"**H V"**Z V"**Ch V"**T V"**Y* (י"ז ח"ט ר"י) = 77) are [=] *Ayin*"*Zain* (ע"ז); *T"**H T"**V T"**Z T"**Ch T"**Y* (ט"ז ח"ט) = 81) are [=] *Pey*"*Alef* (פ"א); *Y"**H Y"**V Y"**Z Y"**Ch Y"**T* (ט"ז ח"י י"ז ח"י, 85) are [=] *Pey*"*Hey* (פ"ה). Therefore, the secret of the Special Name is 'man' (*Adam*), and the secret of the multiplied [name] is 'angel, *Satan*' (מלאך שטן = 450). Count all together, and you will find it. Furthermore, count the first number, which is *Yud Hey*"*Mem* (י"ד ה"מ = 65), and *Hey* multiplied, which is *Samech* (60), and they will also be *Nun*"*Hey* (55). With *Tav-Kuf*"*Yud* (510), all are *ThQS*"*H* (תקס"ה = 565), and their secret is [=] 'the substance and the shape' (החומר והצורה), which are [=] 'witnesses of truth' (עדידים אמיתות). And they are [=] 'vapor from time' (אדים מעת). All are the secret of 'angel, man, *Satan*' (מלאך אדם שטן = 495). And it is the likeness of resemblance, and the likeness of resemblance is also within it – and understand this!

We [now] return to the drawing of *Hey*, and say that it was already interpreted as a drawing that is equally wide and long. It is not against the head of its breadth – as the shape of a son. And upon it is an opening and it also has a second drawing – and under it, there is an opening. If so, *Hey* has a child, and no child is born without impregnation. *Hey* determines impregnation, and its count is five, which equals ‘the secret of impregnation’ (סוד העבור = 353). Thus, *A'B'G'D'H'* completed the name, which is one ‘name’ (שם = 40) – *Y''H*. And the intellect is suspended upon it. The words drawn above in the combination of each other are in the breadth *Hey* and in the length *Vav*. And the inversion of the last word, which is in the first line, is *Y''H*. And the inversion of the first word, which is in the first line, is *V''H*. Thus, the end and the head are *Y''H V''H* inverted. And so, the straightness of the second word below from *V''H* is an inverted *H''V*, and it is a straight *V''H* – and the end of its line in length is *Y''H*. Therefore, it is the end and the head of *YHV''H* – straight from below upward, five against five. The end of all the lines is from here – *Yud''Tet* (19). And it is the secret of the cycle of the moon upon which the impregnation is suspended. And the secret of impregnation and the secret of the square are equal. When you calculate *ABGD''H* squared, you will find them equal to *ABGDHVZChT''Y*, which are simple in their generality, and their number is all. Here, it is a half *Yud* as *Yud*, as the half of the whole name in the secret of *YHV''H* is *Yud Hey* (יוד ה"א) – and know this! If so, the *Hey* is the shape of intellect as two openings above and below, as I have interpreted above. The intellectual person examining my words will understand its secret from what I already revealed.

## Vav (ו)

Its name is *Vav* and its number is six. We already hinted at the secret of this drawing and informed that it determines the shape of a long line – and it is a third divine seal. It is to determine that the Lord is neither a body nor a power in the body, and He is a place that is neither limited nor bounded. He is not outside His titles and His titles are not outside of Him, and He does not fall under time. All these matters and those similar to them are interpreted for us by decisive, educated, perceived, famous, received, and lawful signs, up to the point that no intellectual person and man of *Torah* can truly disagree with them. Therefore, it is appropriate for it to determine His seal and Name, which is agreed upon in seventy languages. For there are big and small bodies testifying that the Lord creates each body. And what becomes heavier than the body is the essences of all shapes, and what becomes lighter than the body is all the accidents. Therefore, His seal is a body with shape and accidents, for He ordered the seal of His name with which He concealed. And it is His ring by which He desired and wished to seal with six edges. And He is the seventh, for He sets up the six, and the six have movement and inclination. And the seventh has neither movement nor inclination, for He is in all and all are in Him. Therefore, He made the seventh endeared by each desire under the skies.

From it, you will understand that the secular days are the days of work, toil, movement, and inclinations, while the holy days – which are the *Shabbats* – are the days of rest, stoppage, and happiness. It is appropriate according to this knowledge for the name to also be a name that includes *Zain* (7) as it includes *Chet* (8) because of the virtue of the sevens. Know that, because of this, you will find little

difference between their drawings. It is because *Vav* has a head that only sees what is in the front and not what is behind. Indeed, the drawing of *Zain* has a head that sees both – the front and the rear. This is because Friday always grows wise on the seventh day, for it is in front of him. For what goes out of labor and toil asks for a place to rest in. But the one standing in rest has two ways of examination – the sixth day and the first day, both being days of labor. And he calculates on the seventh day to do on the first day what he did on the sixth day – i.e. to return again to his toil and labor. Therefore, the intellectual person will understand the difference between this and that. It is named *Vav* because it stands upright, and it is from the expression of the hooks of columns. And for the drawing of the letters, it is not appropriate to have a drawing of the shape that resembles it in birth with neither addition nor subtraction. For all that is ordered to stand by the drawing is enough, being upright. If the drawing rules upon its sitting, it is enough just with the breadth of the bottom. If the drawing rules upon its movement, it is enough with the shape of a leg, or a tail in front of him or behind him – either on one leg or two. For it is enough when it rules upon a movement in one of the matters, for the drawing is not a thing that needs to stand on its legs, but it is a thing that determines matters. And it stands upon one matter, as you know that the drawings of the letters are protruding drawing, sunk drawing, and the drawing of a part. And their sign is 'a praise' (שב"ח = 310), and each [=] 'existing [thing]' (יש) is found within them. The protruding drawing is that which was drawn by the drawer by an instrument that needs to be a sinking instrument. The sunken drawing is the opposite of the protruding, and it is that which was drawn by the drawer by an instrument that needs to be a protruding instrument. The drawing of

the part is the middle between the protruding and the sunken, and it is also drawn by an instrument. But the shape of the instrument does not emerge in the body of the drawing of the sinking and protrusion that emerge and return. The protruding shape is as the shape of the entire human body. The sunken shape is as the drawing of the human *Nefesh*. And the shape of the part is as the shape of man that is drawn on the wall, as the shape of the letters, etc.

You need to greatly distinguish these three drawings from their action. For some of them act upon wisdom, and some act upon will; some act upon the nature, and some act upon the accident. Those acting upon the wisdom are called 'divine drawings'. Those acting upon will are called 'living drawings'. Those acting upon nature are those called 'necessary drawings'. Those acting upon the accident are those called 'external drawings'. When you know how to distinguish between these drawings, you will know that the drawings of the letters are partial drawings that are drawn on paper or parchment, and on similar things. But concerning the drawings of the letters that emerge from the accent [of the spoken word], even though they are not seen by the eyes, they exist for their hour and loose [existence] for their hour; and they enter by voice and wind into the ears, and from there they descend toward the hearts that receive the drawing. You need to know that they have a place and a time, and sometimes their place is only in air, for the ears do not hear and the hearts do not draw. And then, their place is in air, and they are only spiritual drawings – they are not physical. Nevertheless, they are truly drawings, even though they do not protrude, sink, or are parts.

Thus, the drawings of what is neither a body nor a power in the body have no protruding, sunken, or partial drawing, but they are a true drawing that was drawn by the Lord. And He will also call it a drawing or a shape, even though it is not an action. But you will say about it that it draws itself, for if He would not have drawn it, it would not have known itself. And the drawing is the essence of its truth. And from its being and self, it is drawn unto Him as He is in His being. This resembles our saying: "He is the intellect, the intellectual person, and the educated person"; or "He is the knowledge, the known, and the knower to us". And in His essence, we know from the side of His word – i.e. from the side of our speech by which we were distinguished from the rest of the animals and even from our species, by which we differ from Him. For the one knowing the secret of speech and its essence, who knows the truth of his existence and essence, does not resemble him who speaks by habit and nature alone. Therefore, the one growing wise in his essence achieved the knowledge of the truth of man, and he is more excellent than his friends. All this is done with the recalled drawings and those that resemble them. Therefore, I was required to inform you about the secrets of the drawings, and I began from the root for man, which is the drawing of letters. And when he reaches the name, it is completed with a *Vav* – I recalled all this matter because of *Vav*. Furthermore, the number six is round and is very excellent, for it keeps itself from its friends, which are *Alef-Yod"Hey* (א"י"ה = 16). And here are sixty being six tens, and six hundreds are six times one hundred. And here, there is no excellent calculation in sixty from all that preceded it – i.e. from one up to sixty from one side. And it is that all its parts are complete – i.e. the sixth, fifth, fourth, third, second; and it itself is the first. The first is sixty times one, which is sixty, and sixty times two is

*Kuf"Kaf* (ך"ק = 120). And sixty times three is one-hundred-eighty, sixty times four is two-hundred-forty, sixty times five is three-hundred, and sixty times six is three-hundred-sixty. According to these excellent parts, the wheel was divided into three-hundred-sixty parts for the six edges that are found in each body.

I further add: The sixth of sixty is *Yud* (10), its fifth is *Yud"Bet* (12), its fourth is *Tet"Vav* (15), its third is *Kaf* (20), its half is *Lamed* (30), and its first is itself, which is *Samech* (60). And if you wish to find all these numbers in what preceded them, you will not find them complete at all. For the fifth of fifty is ten. But you will not find its fourth being complete, for it is *Yud"Bet* and a half. And so, the fourth of forty is ten, and its third is *Yud"Gimel* (13) and a third. And if you say that the third of thirty is ten, its half is *Y"Vav* (15), its first is *Lamed* (30), and it is a complete calculation, we will say that all of this is the calculation that is recalled in sixty. Therefore, it came complete in the nature of sixty, for all the numbers emerge from each other, as *Dalet* goes out of *Bet*, and *Chet* goes out of *Dalet* and from *Bet* – but this one emerged from that other, when you say *Dalet* multiplied by two; and the multiplication of *Dalet* is *Chet*, for the number is a multiplication and a division – i.e. the division of a thing into two or more, as in half of the number, the third of the number, the fourth, the fifth, etc. It is called division because it is divided into many parts. Therefore, the wisdom of division is entirely a number and a *Gematria*. And this split number is what is called division and subtraction. And by it, we divide many thin parts in the drawing of the man that divides them. Some of them are divided in their nature, and some of them will never be divided, but man divides them only in his drawing and in

his thought, and knows that these things receive division. And since he knows that the thing receiving the division is a body, he knows that what is not a body but is a power in the body – i.e. born from the body – is an accident for the body that receives division. And it is also in the division of the body. From this excellent obligation, he knows that what is a power in the body and is not an accident for the body – but is a natural shape for the body – will not receive division in any way. He will further understand that what is neither a body nor a power in the body will all the more receive no division. There is great use for this in the knowledge of the number.

And here, the multiplication is the combination of one thing with another thing, and so is the sum. Therefore, the sages of the number said that each number is from one, and its end is ten. And from there and above, it is born from its multiplication or renewed from its sum. Therefore, they said: Because of this, the other name that was compelled from the creatures is from the honorable letters, and they are the concealed ones; and they are *AHV"Y* (אהו"י), and they became the number of head, inside, and end. If you say here that *Alef* is not from the Name, we will tell you that all the names of things found in the *Torah* are three, and they are *YHV"H AHY"H Y"H* (יהו"ה אהי"ה י"ה). And here, *Alef* is from the generality of the name we are talking about. And here, these [letters] are replaced in the tongue more than the others, and *Alef* was put in each place as a head for the one speaking about himself in all his matters. And its beginning is 'I or I am', and for the quantity it is 'we are'. If so, we found *Nachnu* (נחנו) without *Alef* [with *Alef*, it means 'we']. *Hey* (ה"א) is without *Alef*, but its essence is 'and we are' (ואנחנו), which is in many languages 'us' (אנו). And in the actions of man,

I will act, write, read, and also each *Alef* of them, for this *Nachnu* is for the multitude instead of us. For the root of speech for those speaking of themselves is 'carried with them' (נִשָּׂא אִיתָן). And here, *Yud* became concealed as to say: He will talk, he will do, he will eat – and so are all. And *Tav* came for the one spoken [expression] with as in look, understand, and open. And if *Alef* comes in the head of the speech, it is always revealed; and if it is within, it is revealed and concealed; and if it is at its end, it is always concealed.

You will understand this well in the secret of *Alef*. If it comes in the head of speech, it is always revealed, and if it is within as *Assahel* or *Padael* (עשהאל פדהאל), some say that it is one speech from the *Ayin* (70) [languages] up to *Lamed*. And from *Pey* up to *Lamed*, it is also one speech, and the *Alef* of *Assa* or *Pada* should not be recalled. There are also those who say that they are two [different] speeches, and *Hey* should not be recalled as well. There are those who say that they are one speech, and it is appropriate to recall the *Hey*. And there are those that say that they are two speeches, and it is appropriate to recall the *Hey*. Thus, they disagree on the word and they hoot about it. And it is known that *Hey* is not recalled there. I say that, since no others were found like these in all the writings except for these two and three speeches, it is appropriate for them to be canceled because of their fewness and not to be recalled. We say that they are different, and they will be called as you wish. And we should not bring a proof from them at all. But we will say that *Hey* is not found within speech, but only in this place with the *Dagesh* of *Alef* *Resh* (ר"א). And therefore, we will not be in haste, but it is always found at the end. Therefore, we shall say that it is revealed at its head, and

revealed and concealed at its end. And so, we will do for each thing that is drawn after most of them. Indeed, *Y"V* is revealed in the head of speech, revealed and concealed within it, and revealed and concealed at its end. The intellectual person will understand why these *Dalet* (4) letters of the Name came. Thus, more toward the end of speech it determines neither masculinity, nor femininity, nor singular, nor a multitude. You should not bring evidence from the roots of speech, as in 'he found and read' and 'she found and read', saying that the male is with *Alef* and the female is with a *Hey*, for this is not a proof of *Alef* – for it is from the root of speech. But the *Hey* of 'she found' and the *Hey* of 'she read' is evidence for what I will recall in it, for *Hey* is not from the root of speech, but it is added. And the addition is what will determine the difference between male, female, singular, and a multitude. If you say, "What is the addition in the created word that determines the male, or the word kept or said, and those similar to these?", we will tell you that it is true, for (...) [three and a half empty pages] (...) and the secret of the movement and the ride is honor: "And the angel of God who went before the camp of Israel" (Exodus 14:19) – who rules upon the secret of movement. And it was said about them: "Rise up, O Lord, and let Your enemies be scattered, and let them that hate You flee before You" (Numbers 10:35). Rise up is from the expression of standing as is the pillar (.). And in His standing, He scatters and puts all that is against Him to flee. And it was said: "And when it rested, he said: Return, O Lord, unto the ten thousand of the families of Israel" (Numbers 10:36). The rest of the ark returns Israel to their virtue. And so, it is written: "The Lord God, the God of Israel" (Exodus 34:23). And it is further written: "Whereupon is called the Name, even the name of the Lord of hosts that sits upon

the *Cherubim*" (2 Samuel 6:2). For it was written: "And the people were as murmurs, etc." (Numbers 11:1) – the two *Nurs* were put inverted, as a sign that they inverted the meaning, which rules upon the secret of movement, rest, rising up, and return; and the rest rules upon the sitting. And from what is written about the drawing of *Nun*, you will understand all of this. Therefore, *Samech* came near *Ayin* and *Pey*, for each blind and uncircumcised of heart does not need to return back from his studies. For he sees that by his endeavor in wisdom and study he will find very concealed matters. But he will examine the good and always recall his study in his mouth. And sixty are six names of tens.

### *Ayin* (װ)

Its name is *Ayin* and its number is seventy. This drawing has two heads as man has two eyes, and they spread downwards. After it, *Tzaddi* comes, and both together are an advise of justice. And they are a 'counsel' (װװ = 160) from the expression of advise. This *Ayin* examines each side and each corner until it takes out a thing into action – i.e. until it captures what it intends to capture. And it is the capturing of the bestial wind of *Kuf* with all its powers that see below and not above, as we hinted in its secret before this. The number seventy is seven from the expression of adjuring. And we interpreted that seven is from the expression of oath, week, and adjuring. Therefore, the languages, the nations, the writings, and the names were in the number seventy according to all. Moreover, it is suspended on seven planets and seven gates, as explained in the Book of Formation.

*Pey* (פ)

Its name is *Pey* and its number is eighty. This drawing determines a thing that is concealed within it and also revealed below, but with the concealment beginning above. Its name is *Pey* (פ"ה), to determine that the way of the 'mouth' (ה"פ) is to reveal the concealed and conceal the revealed. The drawing ordered that the superior thing – i.e. the divine one – should be concealed, and it is the matter of divinity. And His titles, names, and supervision are upon the others, and His government is with His world and those that come from the matters that are called the secrets of the *Torah*, on which it was said: "It is the glory of God to conceal a thing" (Proverbs 25:2). And it is the matter that is concealed from the fools, and revealed to the sages. But the thing of the intellect – i.e. the human – should be revealed, and it is the matter of governing humans with each other and their supervision of each other – and the necessary and habitual works, the famous Precepts, and also the simple *Kabbalahs* and the ways on which the difficult resemblance does not request anything but draws them easily. The matters of their carriage and gift are in the belief, which are the fear of the divine punishment in the concealed matters and the fear of the human punishment in the revealed matters. It is because of the hope of reward, carriage, and gift without an evil thought about the concealed things – i.e. between a man and another with neither witnesses nor residence, as those that come from all these human matters. It is appropriate to reveal them to the elders, the young, and the women at any time, and teach them to the multitude. You should be careful from what one should be careful and drawn after

what one should be drawn. And about them and those similar to them, it was said: "But the glory of kings is to search out the matter" (ibid.). For this is the difference between God and kings. And here, the kings are the human leaderships and the divine matters are the divine government. And Ben Ezra said that this shape has perhaps a secret.

And what I have told you is with no doubt a great secret. And this matter was hinted by a 'mouth', for the entire speech emerges from it. For what is in the heart is concealed forever until the heart tells it to the mouth and puts it as an intermediate between it and the listener that understands. And because you can tell this also with the hand by the way of writing, it was said: "I lay my hand upon my mouth" (Job 40:4) – in order not to reveal this with the hand or the mouth. And on this, it came in all the superior Precepts: "But the word is very near unto you, in your mouth, and in your heart, that you may do it" (Deuteronomy 30:14). The mouth is first, and after it is the heart. And here, *Pey* was connected to the end of *Alef*, to inform man that whatever he studies will be kept in the mouth. And what is worthy of being revealed, he will cover it with the testament of *Pey*. And eighty are its eight friends.

*Tzaddi* (צ)

Its name is *Tzaddi* and its number is ninety. This drawing is as the drawing of *Ayin*, but this is more settled, as I told you. It has two heads, and both are sitting upon the inferior breadth, for it does not have one breadth – i.e. there are two opinions in the drawing of the head, and it is the power of both inclinations, which judge each other, deny

each other, chase each other, and hunt each other. When this says yes, that other says no, and when that other says yes, this says no. The calculation of *Tzaddi* is 'forever'. Both are connected as yes and no and also as no and yes. This is what was written by our sages of blessed memory concerning the matter of *Shabbat*: "Two angels escort man on *Shabbat's* eve from the synagogue to his home; he finds a burning candle, a bed that is made, and a table that is set. The good angel says: 'May it please you to sit like this or otherwise'. And the wicked angel answers, '*Amen*', against his will". If so, he found the opposite and said the opposite. Indeed, the candle is burning because on *Shabbat* an additional *Neshama* is added unto man, and it is called 'a candle', as it was said: "The candle of God is the *Neshama* of man". And their saying that the bed is made also on *Shabbat's* eve is because the *Torah* answers the scholars when they turn from their study. And it is the evening of *Shabbat* that cannot happen at the light of the candle. And indeed, the table is set because man does not get two tables. And the table is essential for food. And who does not prepare it once the evening of *Shabbat*, what will he eat on *Shabbat*? The table and the lamp are witnesses for the right and the left, and so are the two angels. This from the right is for merit, and that from the left is for demerit. Therefore, among the candle, the table, and the prepared bed, this one is the middle and it tilts the balance between them. Thus, in the Prophets it is written: "And let us set for him there a bed, and a table, and a stool, and a candlestick" (2 Kings 4:10). For this is necessary as it is for the nature of man, and all the more so in its concealed things, for it is necessary for the virtue of the *Nefesh*. Therefore, the secret of *Tzaddi* is *Yud* sides recalled in the food. And they determine the tenth side on which is the war. The number ninety is nine. It is the end of tens, and it

is the second end for the numbers, for one hundred is the end and the beginning of the tens, as we have interpreted above concerning this matter.

## *Kuf* (ק)

Its name is *Kuf* and its number is one hundred. All of its thought is descent, and it is from the eye of the lower things – the opposite of *Lamed*, as I have interpreted. Do not ask from the drawing other than what its generality determines. I already gave you its particulars, but the general is the essence of each drawing, for the drawing is a hint as the speech. The monkey is the animal that imagines the strongest imaginations among all animals, and the shape of its face is as the shape of the human thought. And all of its actions are similar. And Ben Ezra said that *Kuf* is the throne of honor, for it is the greatest wheel of all. It was called like this because all of its actions are similar. Know that *Kuf*, according to my opinion, is also from the expression of surrounding and from the expression of era. And here, it surrounds all. But each one that achieves a thing also surrounds it by a round surrounding. And the living monkey wishes to resemble his achievement to a surrounding achievement, and it acts according to what it surrounds. It is known that the surrounding wheel prepares each substance for receiving a shape, and surrounds and rotates it. Each action of substance that does not return to be intellectual is separated in whoever is used to separate from his substance. And in whoever is used not to separate from his substance, it is imagined, and with no doubt it returns to be as it first was. One hundred is a name by itself that is not derived from the rest of the numbers. But two hundred is a name of a number that is derived from one

hundred, for *Tav* (ת"ו) is under *Hey* (ה"ה) of one hundred, as the custom of the language. For the adjacent is from a square, and the recognition [lit. female accountant] is one hundred years. And thus, one hundred is female.

### *Resh* (ר)

Its name is *Resh* and its number is two hundred. This drawing is broad and long, and does not determine a descent to what lacks from it, as the drawing of the long line of *Kuf* alone. But it also determines that it lacks the long line of *Lamed*, and it remains as a poor and miserable being a middle [way] between them – i.e. it has no ability to ascend as *Lamed* because of the righteousness of *Lamed*, and it also does not have the ability to descend as *Kuf* because of its wickedness. It is for whoever does not belong to the study (.) for *Kuf* was ascended among the inferior things, since it calculates with its imagination how it will perform the evil actions, and it is rich in its imaginations. *Lamed* ascended among the superior things, for it calculates in its education how it will perform the good actions, and it is rich in its thoughts. *Resh* is poor and miserable; it does neither ascend nor descend, and this was determined by its drawing and name. *Resh* and *Dalet* are close in their shape and name, and what happened to this happened to that from one side. It is meant to inherit from the expression of 'heritage', as in "Go up, take possession" (Deuteronomy 1:21). For it is able, with all that we said, to ascend or descend, for it is *Kuf* in power and also *Lamed* in power. It is as the drawing of *Yud*, which is a point, and all the letters in power. And the number two hundred is the multiplication of one hundred, and I have already interpreted it.

### *Shin* (ש)

Its name is *Shin* and its number is three hundred. This drawing has three heads, and it is a proof for the tripling more than *Gimel* and *Lamed* from the side of its shape. It is because with it the tripled number was completed as *Gimel-Lamed-Shin* (333) – units, tens, and hundreds. Indeed, *Shin* is connected from below and separate above. And the top determines that the three heads are separated from each other. And the bottom determines that the three of them are one thing in action. This is because man has the power of growing wise, and from his side he is called 'intellectual in power'. That power is that name of the active intellect. And the thing (.) in power that will make him grow wise is that he was called 'an intellectual in power', and it is known (..). And these three heads will be connected when one will first grow wise in the lower things. And from them, he will ascend to the achievement of the superior ones. His three virtues will be separated from him, for they were in him in power and they will return to him in action – bonded and complete. And here in the phylacteries, there are two *Shims* – one has three heads and the other has four heads. And the heads resemble the beings. The third being tells what will be, and the four heads have two middle beings. On this, it was said in the four chapters that beings should be in the middle in the secret of "*Kadesh, Vehaya, Shma, Vehaya*" (holy, and is, hear, and is). The great question among the *Gaonim* (ancient sages) is on this, and the Lord knows the truth. *Shin* is from the expression of change and seconds, and it is known that its number is three hundred.

## Tav (ת)

Its name is *Tav* and its number is four hundred. This drawing has movement, for it has a leg. And with each of them, all the drawing of the *Kaf*/*Bet* (22) letters is completed. Each letter that does not move by itself is not alive, and moreover is not wise. For each sage is alive, and not each living being is wise. And everything that moves by itself is alive, and everything that is alive moves by itself. Thus, this drawing determined that the essence of man is movement. And the essence of the movement of man is to aim at the pleasures and run away from what is against him. And the essence of the meaning of the pleasures – i.e. the meaning of the usefulness and the choice of *Nun* – is to find the compelled things for his times and remove his inhibitors. And the essence of finding the compelled things is to cure the body, and the essence of the health of the body and the *Nefesh* is to try (...) [four empty lines] (...) the order in the name of the life in the world, so that man will have a part in life. It is known that the forehead of man was sealed with two seals, and they are two signs – i.e. two bloods. They are the *Tav* of blood and the *Tav* of ink. Their secret is blood and ink of a combined blood and a simple ink. Their matter is that the sign of blood is the sign of death and the sign of ink is the sign of life. The explanation of this secret is from the entire body: Its first substance is the blood of menstruation, the blood of man, and the blood of the woman that moves between them strongly, until the lust of both awakens. It is hot and moist at the beginning of its movement. And when it emerges into action, great personal warmth links with it, and its nature is hot and dry. And with its heat it warms, and with its dryness it dries that which is compelled from the quantity of its heat. And it freezes the male seed and the

female redness, and they become one flesh. That which is born from their connection, mixture, and combination will be according to the strength of this upon that. And all this is interpreted in the books of medicine. All this will be called 'a physical substance'. Indeed, the ink sways, moves, and combines a letter with another, a name with another, a word with another, an action with another, a letter with a name, a word with an action, an action, a word with a name, and an action and what comes from this movement in writing – *Nikud* and speech. All of these movements and those similar to them happen in the matters of the letters whose first substance is close – an ink descending from the shaft and drawing the whole body that carries it, which calls all its substance for the *Nefesh*. The *Nefesh* adorns itself and dresses with all the shapes below it, until everything returns to it. It has a part in the World to Come, and it is a part for itself – shape and intellect, but not physical [body]. With this, it resembles its Creator, and these are the signs of its life – i.e. the letters drawn from the ink. On this, it was said that *Tav* will live, *Tav* will die – i.e. if it grew wise, the signs bear witness on it, and if not, the signs testify on it. And the name of *Tav* is in the saying, "Behold, here is my signature, let the Almighty answer me" (Job 31:35) – i.e. He knows my signs and He will bear witness on me. As an individual can say that he knows my action or my wisdom, he will bear witness on me. And nothing is hidden from Him, and He is concealed from all. The number of *Tav* is four hundred, and by calculating *QRSh* "Th (קרש"ת) they are one thousand. And therefore, all was complete with *Tav*.

After interpreting for you the drawings and numbers – and I included with them the names of the drawings one by one – I will not include all of them, and I will tie the matter

of their names from *Alef* up to *Tav*. Grow wise in them in good according to their proverb. Train (אלף) yourself to build a house (בית) for you, from which you will receive benefit and reward (גמול) as a door (דלת), and close it. They are (והיו) for you by a way that allows you to stand strong, as the straight column of *Vav* (ו"ו). Put inside the instrument for the intercourse (זיין) for fright (חתת), and to break by them the *Tets* (טטים). From the way, make a fool of your knowledge for the confirmation of truth. Lift up your hand (כפך), write books, study (למד) them, and drink their wisdom as waters. And it will swim as a fish in the water (מים), until you will be blessed as fishes are from the quantity of your study. You will make a fruit, and it is a *Nun* (נון). And go near (סמך) to those who have eyes, and open your mouth (פך) among them until you remove with your wisdom the monkey-like (קופ[ית]) spirit within you. And inherit it from your face, or inherit (תירש) its power, for you were born uncircumcised and you are not able to move and circumcise your foreskin until you fix your birth in a covenant. After that, you are with the *Torah*. And therefore, the two *Tavs* were put in the name of birth and in the name of essence, and one is at the end of the covenant, which is from the tongue of your first covenant. And one is the beginning of the *Torah*, which is from the tongue of the last order. And here, the *Yud* of the Name is in the word 'covenant', and *H"V* are in the word *Torah*. And the remainder is '*Tav"Resh* in *Tav"Resh*' (ת"ר בת"ר = 1202), which are tied in each other as a tie in a tie. And here the covenant and the *Torah* are vowed. And your sign is: "The Lord made me as the beginning of His way" (Proverbs 8:22). And both are holy powers – sometimes this and sometimes that. *H"V*(11) are *Yud"Alef*, and their secret is *AHY"M* (אהי"ם = 56), which is the seal of truth.

For when you count *Kaf"Alef* (21) times *Kaf"Alef*, you find them to be *Tav-Mem"Alef* (תמ"א = 441). And this is the truth: "But the Lord God is the true God" (Jeremiah 10:10).

After completing what I meant to inform you from the drawings, their names, and numbers, I will begin to interpret the matter for which I wrote these introductions of the drawings. I will say that the nations have drawings for the writing, but since their drawings are not prophetic – even if they are excellent – they did not reach the virtues of the prophetic drawings that are divine, as in my saying about the tablets that were written by the finger of God. And Onkelos translated them, as it is written: "Written by the finger of God". This thing is also from the generality of the secrets of the *Torah*, and we should hint a little of it. And we will say that it was said in the book of Proverbs – "Bind them about your neck, write them upon the table of your heart" (Proverbs 3:3) – that it is not an actual bond. This is for who will bind to what is not a body about his neck. But its matter is to surround, achieve them, and speak them in their throat, which is the beginning of the external speech. And I wrote them on (...) [the writing ends here].